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### CHANNING'S DESIGN OF CHRISTIANITY.\*

WE have here a Sermon to make "our hearts burn within us." It is truth shining through the pure, glowing, and boundless atmosphere of genius. "Thoughts that breathe and words that burn" are thickly scattered over its pages, and yet no composition has breathed a calmer or a holier spirit since the days when the precept of "Little children, love one another," flowed from the pen of the venerable Apostle of benevolence, the favoured disciple of Him who, in meekness as well as in suffering, was the Lamb of God. But we cannot expect to anticipate, much less need we strive to excite, the admiration of our readers for this last, but not least splendid effusion of Dr. Channing's extraordinary mind. A large proportion of them must already have it in their hands, and in their hearts. His former publications have ensured the ample and rapid sale of his future ones, even before their intrinsic and peculiar merits can be ascertained. They have enough, in his name, to secure a prompt and joyous welcome; and thus is

Loud-tongued Fame

The harbinger to prepare their entertainment.

Of this Sermon, which was only preached at Boston on the 21st of May last, the second American edition came hither upon the heels of the first, the third as quickly followed the second, and at least four contemporaneous reprints greeted its arrival, making the Unitarian presses of England and Scotland mere copying machines for the multiplication of Transatlantic eloquence. And never may they be less nobly or less usefully employed!

If for a moment preaching might be separated from the awfulness of its responsibility and the spirituality of its end, and considered merely as an art, there would be something in Channing's Sermons to touch our nationality to the quick, and make us bid our modern English preachers look to their laurels. We really know not where their ranks would furnish out a champion, whether Established or Dissenting, Orthodox or Heterodox, whom we could pit against him with full confidence. Robert Hall occurs

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\* A Discourse, delivered at the Installation of the Rev. M. I. Motte, as Pastor of the South Congregational Society in Boston, May 21, 1828. By W. E. Channing. 2d ed. Boston.

first to one's mind in such a speculation, and there are some particulars in which he would have the advantage. There has *always* been a purity in his style, of which Channing has *sometimes* failed, particularly in his review of Milton, which made some distressing approaches to the verbose and tinselly. Nor has the American orator, so far as we know, ever rivalled those mighty, sustained, accumulating, and at last overpowering, appeals to the passions of an auditory, of which the finest specimen that our language can boast is to be found in the celebrated peroration of the discourse on "the Sentiments proper to the Present Crisis," preached in 1803, when the land was ringing with the cry "to arms" to repel invasion. The gradual and yet rapid process by which the orator works up his own and his hearers' minds, till they behold the spirits of the illustrious dead bending from their thrones in glory to witness the contest, and incapable of enjoying their eternal repose till it be brought to a favourable issue; the daring rebuke to their anxiety, "Enjoy that repose, illustrious immortals!" and the solemn final appeal to the God of battles, form a climax which will long be found unapproachable. But then, on the other hand, the creations of Channing's imagination, while they seem glorified personifications of all that is bright, and beautiful, and grand, never "o'erstep the modesty of nature," nor trespass beyond the sublime into the extravagant and grotesque. He has none of the startling hyperbole, the headlong incongruity, by which Hall sometimes disfigures his most pure and classical pages. He peoples the world of thought with beings of most desirable and surpassing form and comeliness; not with "gorgons and hydras, and chimæras dire." And if he feels compelled to dwell on the contemplation of scenes of corruption, vice, and misery, his relief is to brood over them, like the Divine Spirit over chaos, till they become instinct with light, and life, and love; not to accumulate them in a central den of infamy, over which we tread with trembling horror, knowing that "the steam from that infernal pit will issue through the crevices until they are filled up with the ruins of all human establishments." Then, again, Channing is the best logician; and there is no real eloquence without at least the semblance of sound logic. He who means to persuade must seem to convince. To enlightened hearers, the most moving appeal will always be, in reality, the most conclusive proof. Some of Hall's best reasoned sermons not only will not bear closet criticism, but their arguments would scarcely pass muster, in the hearing, with congregations rather above the average for intelligence and quickness of apprehension. Dr. Channing's arguments always preach well to the eye. There is a breadth and distinctness about them which tells powerfully alike from the press and the pulpit. We don't say as we read, "This might do, if well delivered;" and we feel very sure that, if we had been hearers, we should never have said to ourselves, "This won't do in print." He deals chiefly in the direct application of general principles. Simplicity and power are the characteristics of his logic. The facility with which its deductions are admitted by the mind allows them to pass directly into the heart. There is no disjunction of the effort to convince and of that to excite. The same process accomplishes both; and before we are made aware of what is going on, by any oratorical effort, we feel the glowing warmth of the rays, in whose splendour we had been rejoicing, without the consciousness that heat as well as light was among their essential qualities. And this reminds us of the last superiority of Channing over Hall which we can now stop to mention. He endeavours, and succeeds in the endeavour, rather to interest the feelings deeply than to excite the passions violently. He does not vituperate. He has no hatred

of evil but what is swallowed up in his love of good. Instead of raising a tempest of animosity for the destruction of modern Infidelity, he would accomplish the same end by a benignant and dignified invocation of the spirit of primitive Christianity. Something of this difference may be necessitated by the difference of the religious systems of these two great pulpiteers. Something of it may perhaps be ascribed to the diversity of their personal temperament and character. Whatever the cause, that is certainly the highest kind of *pulpit* eloquence which moves the feelings rather than the passions. It is not the end of preaching to produce a momentary ebullition of emotion, but a permanent disposition. The perfection of it, as an art, is in that combination of matter and manner which best tends to win men to the love of truth and goodness, to filial piety towards God, and fraternal affection towards man, and to the rejoicing contemplation of nature and scripture; not in that which merely puts them in a boiling rage with modern philosophers, with ancient Sadducees, or even with their own wicked hearts.

A truce to this trifling, and let us come to the subject of the Sermon before us. It unfolds "the main design and glory of Christianity," viz. "*the influence which it is intended to exert on the human mind.*" A noble topic, and one of a class which deserves to be made much more prominent than it usually is in our pulpits. The best themes for sermons are general views of the spirit and tendencies of divine revelation. They exercise the intellect of the hearers as much as controversial discussion; and have none of its asperities. They illustrate gospel truth more effectually than textual criticism; and are not, as that too often must be, dry, hard, and uninteresting. They conduct to righteous feeling and righteous conduct far more powerfully and surely than mere moral preaching, without the triteness which must belong to it, when resting in general maxims, or the weariness it produces when descending to minute particulars. And they furnish the most desirable antidotes to scepticism and fanaticism; for without the preacher's putting himself in an antagonist attitude to repel the objections of the one and disprove the dogmas of the other, he precludes both, by pre-occupying mind and heart with a deep sense of the truth and loveliness of genuine Christianity. But all this good, it may be said, depends upon the skill with which they are handled. Undoubtedly it does. There are preachers perhaps, and able ones too, who had better let them alone, or touch them but sparingly. Let every one follow the bent of his own mind in the pulpit and out of it. Our only object is to shew that, supposing the same degree of ability applied to them as to other subjects, they deserve a prominence in the selection of topics which it seems they possess more in America than here, and which, if increased here, would probably conduce to the honourable popularity and extending usefulness of the Unitarian ministry.

Dr. Channing's text is 2 Tim. i. 7, (printed erroneously Tim. ii. 17,) "For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." He commences with a startling abruptness, well adapted to excite attention, which he then proceeds to fix, full and firm, upon his great object.

"Why was Christianity given? Why did Christ seal it with his blood? Why is it to be preached? What is the great happiness it confers? What is the chief blessing for which it is to be prized? What is its pre-eminent glory, its first claim on the gratitude of mankind? These are great questions. I wish to answer them plainly, according to the light and ability which God has given me. I read the answer to them in the text. There I learn



the great good which God confers through Jesus Christ. 'He hath given us not the spirit of fear, but of power, and of love, and of a sound mind.' The glory of Christianity is, the pure and lofty action which it communicates to the human mind. It does not breathe a timid, abject spirit. If it did, it would deserve no praise. It gives power, energy, courage, constancy to the will; love, disinterestedness, enlarged affection to the heart; soundness, clearness, and vigour to the understanding. It rescues him who receives it from sin, from the sway of the passions; gives him the full and free use of his best powers; brings out and brightens the divine image in which he was created; and in this way not only bestows the promise, but the beginning of heaven. This is the excellence of Christianity."—Pp. 3, 4.

Various passages are then cited from the New Testament confirmatory of this view of the great aim and end of Christ's mission, and shewing that, according to its plain and uniform language, he "lived, taught, died, and rose again, to exert a purifying and ennobling influence on the human character;" a design, the glory of which is thus beautifully illustrated:

"Let me now ask, Can a nobler end be ascribed to Jesus? I affirm, that there is, and can be no greater work on earth than to purify the soul from evil, and to kindle in it new light, life, energy, and love. I maintain that the true measure of the glory of a religion is to be found in the spirit and power which it communicates to its disciples. This is one of the plain teachings of reason. The chief blessing to an intelligent being, that which makes all other blessings poor, is the improvement of his own mind. Man is glorious and happy, not by what he has, but by what he *is*. He can receive nothing better or nobler than the unfolding of his own spiritual nature. The highest existence in the universe is Mind; for God is mind; and the development of that principle which assimilates us to God must be our supreme good. The omnipotent Creator, we have reason to think, can bestow nothing greater than intelligence, love, rectitude, energy of will and of benevolent action; for these are the splendours of his own nature. We adore him for these. In imparting these, he imparts, as it were, himself. We are too apt to look abroad for good. But the only true good is within. In this outward universe, magnificent as it is, in the bright day and the starry night, in the earth and the skies, we can discover nothing so vast as thought, so strong as the unconquerable purpose of duty, so sublime as the spirit of disinterestedness and self-sacrifice. A mind which withstands all the powers of the outward universe, all the pains which fire, and sword, and storm can inflict, rather than swerve from uprightness, is nobler than the universe. Why will we not learn the glory of the soul? We are seeking a foreign good. But we all possess within us what is of more worth than the external creation. For this outward system is the product of Mind. All its harmony, beauty, and beneficent influences, are the fruits and manifestations of thought and love; and is it not nobler and happier to be enriched with these energies, from which the universe springs, and to which it owes its magnificence, than to possess the universe itself? It is not what we have, but what we *are*, which constitutes our glory and felicity. The only true and durable riches belong to the mind. A soul, narrow and debased, may extend its possessions to the end of the earth, but is poor and wretched still. It is through inward health that we enjoy all outward things. Philosophers teach us that the mind creates the beauty which it admires in nature; and we all know that, when abandoned to evil passions, it can blot out this beauty and spread over the fairest scenes the gloom of a dungeon. We all know, that by vice it can turn the cup of social happiness into poison, and the most prosperous condition of life into a curse. From these views we learn, that the true friend and saviour is not he who acts for us abroad, but who acts within, who sets the soul free, touches the springs of thought and affection, binds us to God, and by assimilating us to the Creator, brings us into harmony with the creation. Thus the end which



we have ascribed to Christ is the most glorious and beneficent which can be accomplished by any power on earth or in heaven."—Pp. 6—8.

Declining to enter upon a full survey of the evidence which might be brought to bear upon his subject, inasmuch as it would include the investigation of every fact, doctrine, and precept in the Scriptures, our author selects one primary and most important feature of Christianity, viz. its representation of the paternal character of God, and shews that this is revealed for the sake of its influence upon the human mind.

"This leading feature of Christianity is the knowledge which it gives of the character of God. Jesus Christ came to reveal the Father. In the prophecies concerning him in the Old Testament, no characteristic is so frequently named as that he should spread the knowledge of the true God. Now, I ask, What constitutes the importance of such a revelation? Why has the Creator sent his Son to make himself known? I answer, God is most worthy to be known, because he is the most quickening, purifying, and ennobling object for the mind; and his great purpose in revealing himself is, that he may exalt and perfect human nature. God, as he is manifested by Christ, is another name for intellectual and moral excellence; and in the knowledge of him, our intellectual and moral powers find their element, nutriment, strength, expansion, and happiness. To know God is to attain to the sublimest conception in the universe. To love God is to bind ourselves to a being who is fitted, as no other being is, to penetrate and move our whole hearts; in loving whom, we exalt ourselves; in loving whom, we love the great, the good, the beautiful, and the infinite; and under whose influence the soul unfolds itself as a perennial plant under the cherishing sun. This constitutes the chief glory of religion. It ennobles the soul. In this its unrivalled dignity and happiness consist."—Pp. 8, 9.

The great difficulty in reviewing this Sermon is to refrain from transcribing the whole of it, and inserting it at once, as one long quotation. We compel ourselves, however, to pass over the way in which this argument is pursued in reference to the obligation of piety and the practice of worship. The conclusion we must insert.

"Do not, my friends, forget the great end for which Christ enjoins on us the worship of God. It is not, that we may ingratiate ourselves with an almighty agent, whose frown is destruction. It is, that we may hold communion with an intelligence and goodness, infinitely surpassing our own; that we may rise above imperfect and finite natures; that we may attach ourselves by love and reverence to the best Being in the universe; and that through veneration and love we may receive into our own minds the excellence, disinterestedness, wisdom, purity, and power, which we adore. This reception of the divine attributes, I desire especially to hold forth, as the most glorious end for which God reveals himself. To praise him is not enough. That homage which has no power to assimilate us to him, is of little or no worth. The truest admiration is that by which we receive other minds into our own. True praise is a sympathy with excellence, gaining strength by utterance. Such is the praise which God demands. Then only is the purpose of Christ's revelation of God accomplished, when, by reception of the doctrine of a Paternal Divinity, we are quickened to 'follow him, as dear children,' and are 'filled with his fulness,' and become 'his temples,' and 'dwell in God, and have God dwelling in ourselves.'"—P. 12.

No exception can be taken to Dr. Channing's selection of the Divine character for the purpose of his argument. It is well chosen; and its conclusive bearing upon the proposition he had undertaken to establish is most powerfully developed. Nor can there be any reasonable complaint that, within the compass of a single sermon, he has not done more. Yet there is

a topic, to which he has not even adverted, which is so important in itself; in which the character and spirit of Divine Revelation are so deeply involved; which is so distinctly and directly to his purpose; and about which there is so much misrepresentation and confusion, even amongst the most intelligent, that its discussion by such a master-mind would have been most delightful. We mean, *the nature and extent of the exercise of reason which is required by revelation*. Nothing is more common, nor at the same time more incorrect, than to speak of faith or revelation as in some way or other superseding reason, or fixing boundaries to its employment. It seems to be generally imagined that there is some point, though as to where it should be fixed opinions greatly differ, at which the province of reason ends, and that of faith begins. Those who believe the Scriptures *to be* the revelation, affirm that reason's work is done when the authenticity of the books is established, and their genuine text ascertained. Others, who allow that the Scriptures only *contain* the revelation, and who find *that* in certain general principles and propositions, draw the line there, and tell us that these propositions must be received whether they be proved or not, whether they be understood or not. With submission, they tell us great nonsense. The terms of a proposition must be made intelligible to the mind, so far as relates to the connexion affirmed of them by that proposition; and that connexion must be evidenced, before there can be any real credence produced. The confusion arises from overlooking or mistaking the nature of Divine Revelation. It consists of *facts*; of facts which not only may be, but which must be reasoned upon, to arrive at the truth which they were intended to communicate. The supernatural events of the Old and New Testament from the call of Abraham to the destruction of Jerusalem—events by which we are taught the supremacy of Jehovah, his irresistible power, his unfathomable wisdom, his exhaustless patience and mercy; which illustrate his physical and moral government of the world, and develop its principles; and in which, at length, in the person of Christ, man's destiny to immortality is actually exhibited; but which teach us these truths only by the exercise of our reason upon them;—these events, so reasoned upon, constitute the revelation. So far is faith from limiting the exercise of reason, that it cannot exist without that exercise. Instead of confining, it opens a new, and the most important field for the operations of intellect. To the materials for thought already possessed in the facts of Nature and Providence, it adds a connected series of *supernatural facts*, expressly arranged for the purpose of communicating instruction, and making us wise unto salvation. Hence the tendency of revelation is to elicit, strengthen, expand, and elevate reason. As was finely said by Lessing, "Revelation is to the whole race of mankind what education is to the individual person." It is a scheme, not for drilling them to the repetition of an unintelligible lesson, but for stimulating their reason to activity, and providing them with materials for its useful employment. It yields out truth to the inquirer in proportion to the talent, honesty, and diligence which he exercises. It gives a rich return even to the meanest capacity, but fails not of a proportionate harvest to the most powerful. It expands to the expansion of individual intellect, and keeps pace with the general advance of mankind. No progress of knowledge can raise above the need of its teachings; for the wiser man is, the more of wisdom will he perceive in its facts; the more precious and exalting will be the lessons he will have become qualified to derive from them. Revelation is not what creed manufacturers and imposers would make it, a sort of trinket warehouse, guarded by "the spirit of fear," which makes



man leave his reason at the entrance lest it should damage some little curious article or other ; but a spacious and splendid amphitheatre, where he may walk at large, in "the spirit of power, and of love, and of a sound mind."

All omissions, however, must be forgiven and forgotten in the summary with which Dr. Channing winds up this part of his discourse :

"I have endeavoured to shew the great purpose of the Christian doctrine respecting God, or in what its importance and glory consist. Had I time, I might shew that every other doctrine of our religion has the same end. I might particularly shew how wonderfully fitted are the character, example, life, death, resurrection, and all the offices of Christ, to cleanse the mind from moral evil, to quicken, soften, elevate, and transform it into the divine image ; and I might shew that these are the influences which true faith derives from him, and through which he works out our salvation. But I cannot enter on this fruitful subject. Let me only say, that I see every where in Christianity, this great design of liberating and raising the human mind, on which I have enlarged. I see in Christianity nothing narrowing or depressing, nothing of the littleness of the systems which human fear, and craft, and ambition, have engendered. I meet there no minute legislation, no descending to precise details, no arbitrary injunctions, no yoke of ceremonies, no outward religion. Every thing breathes freedom, liberality, enlargement. I meet there, not a formal, rigid creed, binding on the intellect, through all ages, the mechanical, passive repetition of the same words, the same ideas ; but I meet a few grand, all-comprehending truths, which are given to the soul, to be developed and applied by itself ; given to it, as seed to the sower, to be cherished and expanded, by its own thought, love, and obedience, into more and more glorious fruits of wisdom and virtue. I see it every where inculcating an enlarged spirit of piety and philanthropy, leaving each of us to manifest this spirit according to the monitions of his individual conscience. I hear it every where calling the soul to freedom and power, by calling it to guard against the senses, the passions, the appetites, through which it is chained, enfeebled, destroyed. I see it every where aiming to give the mind power over the outward world, to make it superior to events, to suffering, to material nature, to persecution, to death. I see it every where aiming to give the mind power over itself, to invest it with inward sovereignty, to call forth within us a mighty energy for our own elevation. I meet in Christianity only discoveries of a vast, bold, illimitable character ; fitted and designed to give energy and expansion to the soul. By its doctrine of a Universal Father, it sweeps away all the barriers of sect, party, rank, and nation, in which men have laboured to shut up their love ; makes us members of an unbounded family ; and establishes sympathies between man and the whole intelligent creation. In the character of Christ, it sets before us *moral perfection*, that greatest and most quickening miracle in human history, a purity which shews no stain or touch of the earth, an excellence unborrowed, unconfined, bearing no impress of any age or any nation, the very image of the Universal Father ; and it encourages us, by assurances of God's merciful aid, to propose this enlarged, unsullied virtue, as the model and happiness of our moral nature. By the cross of Christ, it sets forth the spirit of self-sacrifice with an energy never known before, and, in thus crucifying selfishness, frees the mind from its worst chain. By Christ's resurrection, it links this short life with eternity, discovers to us in the fleeting present, the germ of an endless future, reveals to us the human mind ascending to other worlds, breathing a freer air, forming higher connexions, and summons us to a force of holy purpose becoming such a destination. To conclude, Christianity every where sets before us God in the character of infinitely free, rich, boundless Grace, in a clemency which is 'not overcome by evil, but overcomes evil with good ;' and a more animating and ennobling truth, who of us can conceive ? I have hardly glanced at what Christianity contains. But who does

not see that it was sent from heaven, to call forth and exalt human nature, and that this is its great glory?"—Pp. 12—15.

The remainder of the Sermon is occupied with the application of the truth which has been illustrated to the correction of certain prevalent mistakes. Among these are particularly specified and exposed the following: First, theirs "who, instead of placing the glory of Christianity in the pure and powerful action which it gives to the human mind, seem to think that it is rather designed to substitute the activity of another for our own." "They imagine the benefit of the religion to be, that it enlists on our side an Almighty Being who does every thing for us. To disparage human agency seems to them the essence of piety. They think Christ's glory to consist, not in quickening free agents to act powerfully on themselves, but in changing them by an irresistible energy." Secondly, "the propensity of multitudes to make a wide separation between religion, or Christian virtue, and its rewards." Thirdly, the low ideas attached to the word *salvation*. And, fourthly, the gross notions commonly formed of heaven, and of the methods by which it may be attained. From these we select the third:

"Men's ignorance of the great truth stated in this discourse, is seen in the low ideas attached by multitudes to the word *salvation*. Ask multitudes what is the chief evil from which Christ came to save them, and they will tell you, 'From hell, from penal fires, from future punishment.' Accordingly they think, that salvation is something which another may achieve for them, very much as a neighbour may quench a conflagration that menaces their dwellings and lives. That word *hell*, which is used so seldom in the sacred pages, which, as critics will tell you, does not occur once in the writings of Paul, and Peter, and John, which we meet only in four or five discourses of Jesus, and which all persons, acquainted with Jewish geography, know to be a metaphor, a figure of speech, and not a literal expression,—this word, by a perverse and exaggerated use, has done unspeakable injury to Christianity. It has possessed and diseased men's imaginations with outward tortures, shrieks, and flames; given them the idea of an outward ruin as what they have chiefly to dread; turned their thoughts to Jesus as an outward deliverer; and thus blinded them to his true glory, which consists in his setting free and exalting the soul. Men are flying from an outward hell, when in truth they carry within them the hell which they should chiefly dread. The salvation which man chiefly needs, and that which brings with it all other deliverance, is salvation from the evil of his own mind. There is something far worse than outward punishment. It is sin; it is the state of a soul, which has revolted from God, and cast off its allegiance to conscience and the divine word; which renounces its Father, and hardens itself against Infinite Love; which, endued with divine powers, enthrals itself to animal lusts; which makes gain its god; which has capacities of boundless and ever-growing love, and shuts itself up in the dungeon of private interests; which, gifted with a self-directing power, consents to be a slave, and is passively formed by custom, opinion, and changing events; which, living under God's eye, dreads man's frown or scorn, and prefers human praise to its own calm consciousness of virtue; which tamely yields to temptation, shrinks with a coward's baseness from the perils of duty, and sacrifices its glory and peace in parting with self-controul. No ruin can be compared to this. This the impenitent man carries with him beyond the grave, and there meets its natural issue and inevitable retribution, in remorse, self-torture, and woes unknown on earth. This we cannot too strongly fear. To *save*, in the highest sense of that word, is to lift the fallen spirit from this depth, to heal the diseased mind, to restore it to energy and freedom of thought, conscience, and love. This was chiefly the salvation for which Christ shed his blood. For this the Holy Spirit is given; and to this all the truths of Christianity conspire."—Pp. 16—18.



These are bold truths ; but it is for such men as Channing to tell bold truths, and to tell them with effect. He is privileged alike by talent and circumstances. However it has happened, no man holding such opinions as he does, is in any thing like such grace with the aristocracy and evangelicals of England. He has the rare fortune of not being held in contempt, as sectarian, by the former ; or, without hesitation, consigned, as deistical, to endless perdition by the latter. His productions find their way into some of the high places of rank, literature, and orthodoxy. He may say, not only with impunity, but with effect, what would produce a fearful outcry against any man who has not the pre-eminence of acknowledged genius ; who is not on friendly terms with Dr. Southey ; who has never " shewn up" Napoleon Bonaparte, and who was born on this side of the Atlantic. He preaches at once to the Old World and the New, as well as of the present world and the future ; and his discourses tend to unite them all. Even the timidity of friends, scarcely a less evil to the cause of truth than the hostility of bigots, is hushed by his name ; and his pages are read with more thought about the principles they unfold, than about the misrepresentation, calumny, and uproar, which his language might, could, would, or should excite among our orthodox neighbours. This is a grand advantage over English Unitarian preachers and writers. And he has used it worthily and nobly.

Yet we have one little account to settle with him before parting. It rises out of his declaration at the commencement of his discourse, where he thus expresses himself :

" Let me begin it with one remark, which I would willingly avoid, but which seems to me to be demanded by the circumstances in which I am placed. I beg you to remember, that in this discourse I speak in my own name, and in no other. I am not giving you the opinions of any sect or body of men, but my own. I hold myself alone responsible for what I utter. Let none listen to me for the purpose of learning what others think. I indeed belong to that class of Christians who are distinguished by believing that there is one God, even the Father, and that Jesus Christ is not this one God, but his dependent and obedient Son. But my accordance with these is far from being universal, nor have I any desire to extend it. What other men believe is to me of little moment. Their arguments I gratefully hear. Their conclusions I am free to receive or reject. I have no anxiety to wear the livery of any party. I indeed take cheerfully the name of a Unitarian, because unwearied efforts are used to raise against it a popular cry ; and I have not so learned Christ as to shrink from reproaches cast on what I deem his truth. Were the name more honoured, I should be glad to throw it off ; for I fear the shackles which a party connexion imposes. I wish to regard myself as belonging, not to a sect, but to the community of free minds, of lovers of truth, of followers of Christ, both on earth and in heaven. I desire to escape the narrow walls of a particular church, and to stand under the open sky, in the broad light, looking far and wide, seeing with my own eyes, hearing with my own ears, and following truth meekly, but resolutely, however arduous or solitary be the path in which she leads. I am then no organ of a sect, but speak for myself alone ; and I thank God that I live at a time, and under circumstances, which make it my duty to lay open my whole mind with freedom and simplicity."—Pp. 4, 5.

This language is likely to convey erroneous impressions. Unitarians are " a class" with whom Dr. Channing says his " accordance is far from being universal." Very probably : but are they not also a class with which the accordance of every body else belonging to it is far from being universal ? Are they not united merely by the great common principle which he had

just stated, and which they blend with almost every diversity of opinion on minor topics? Is not the motto of our churches, "Let every man be fully persuaded in his own mind"? There are few among our fellow-believers in the Divine Unity who are likely men either to impose, to covet, or to submit to wear "the livery of any party." In England, at least, Unitarian churches are, and long may they continue to be, what America was to the Pilgrim Fathers, an asylum in which they seek refuge whose souls are wearied out by spiritual domination. Freedom from the requirement of "universal accordance" with a class, is the privilege which we seek in our union, and unite to maintain; which is our distinguishing glory, our crown which we will let no man take from us, nor may even the breath of Dr. Channing dim its brightness. Our accordance is only in the mutual toleration of non-accordance, in that freedom of thought, speech, and action, which he so splendidly advocates. A very different thing from conformity to creed or ceremony, and one the extension of which there is surely no need to deprecate.

The term *Unitarian* is strictly and properly descriptive of Dr. Channing's theological opinions; it is descriptive of them whether he will or no; and quite independently of his likes or dislikes towards those who bear it, or those who abuse it; and quite independently also of the similarity or dissimilarity of his other opinions to the other opinions of any body else, whom that term may also designate. "Were the name more honoured," therefore, he could not throw it off; and there is a stronger necessity for his bearing it, in its season of disgrace, than any which can be generated by his own chivalrous spirit, in its disdain of bigotry and calumny. Indeed, we know not who should be called by that name, whether for praise or censure, if not Dr. Channing; for we know of no man by whom the principles and spirit of Unitarian Christianity have been more powerfully exhibited.

There is nothing sectarian, either in appearance or reality, about Unitarianism, except the ugly *ism* at the end of the word, which we should be glad to do without, if we could. It describes principles which, verbally at least, are universally allowed by Christians; and from which, as a common centre, they sectarianize in various directions by the addition of their own inventions. Where else, then, would our author seek for that "community of free minds," in which alone he can avoid "the shackles which a party connexion imposes"? For ourselves, we say *eureka*. And we say it, not forgetting that there is very much in us which needs to be amended. Union is not thralldom. And we apprehend that in America, not less than in Great Britain, the desideratum at present is, not to guard against shackles, but to draw closer the bonds which hold together enlightened, liberal, and righteous minds, and thus invigorate their efforts to improve and bless mankind.

It is time to dismiss this discourse, which has so long held our minds and feelings in a very willing thralldom. It is more pleasant to part in our author's words than our own, and his conclusion, therefore, shall be ours:

"My hearers, I close with exhorting you to remember this great purpose of our religion. Receive Christianity as given to raise you in the scale of spiritual being. Expect from it no good any further than it gives strength and worth to your characters. Think not, as some seem to think, that Christ has a higher gift than purity to bestow, even pardon to the sinner. He does bring pardon. But once separate the idea of pardon from purity; once imagine that forgiveness is possible to him who does not forsake sin; once make it an exemption from outward punishment, and not the admission of the reformed mind to favour and communion with God; and the doctrine of pardon



becomes your peril, and a system, so teaching it, is fraught with evil. Expect no good from Christ any farther than you are exalted by his character and teaching. Expect nothing from his cross, unless a power comes from it, strengthening you to 'bear his cross,' to 'drink his cup,' with his own unconquerable love. This is its highest influence. Look not abroad for the blessings of Christ. His reign and chief blessings are within you. The human soul is his kingdom. There he gains his victories, there rears his temples, there lavishes his treasures. His noblest monument is a mind, redeemed from iniquity, brought back and devoted to God, forming itself after the perfection of the Saviour, great through its power to suffer for truth, lovely through its meek and gentle virtues. No other monument does Christ desire; for this will endure and increase in splendour, when earthly thrones shall have fallen, and even when the present order of the outward universe shall have accomplished its work, and shall have passed away."—Pp. 21, 22.

CONSOLATION SOUGHT AND FOUND.

(From the "Christian Advocate.")

WHEN the clouds of desolation  
Gather o'er my naked head,  
And my spirit's agitation  
Knows not where to turn or tread;  
When life's gathering storms compel me  
To submit to wants and woes,  
Who shall teach me, who shall tell me  
Where my heart may find repose?  
To the stars I fain would reach me;  
There the God of light must dwell:  
Sacred teachers! will ye teach me?  
Blest instructors! will ye tell  
How my voice may reach that portal  
Where the seraphs crowd in throngs;  
How the lisps of a mortal  
May be heard 'midst angel songs!  
God and Father! Thou did'st give me  
Sorrow for my portion here;  
But Thy mercy will not leave me  
Helpless, struggling with despair;  
For to Thee, when sad and lonely,  
Unto Thee, alone I turn,  
And to Thee, my Father! only  
Look for comfort when I mourn.  
Nor in vain—for light is breaking  
'Midst the sorrows, 'midst the storms;  
And methinks I see awaking  
Heavenly hopes and angel forms;  
And my spirit waxes stronger,  
And my trembling heart is still;  
And my bosom doubts no longer  
Thine inexplicable will.

J. BOWRING.

## NOTES ON PASSAGES OF SCRIPTURE.

" — curantes ut fiat tota Scriptura clarior et intellectu faciliior ; quò magis adhuc dignum sit hoc DEI donum, quod ab omni homine recipiatur."

KENNICOTT.

Isaiah ix. 5, " — this shall be with burning and fuel of fire."

Bishop Lowth's rendering of the clause is,

" Shall be [viz. the garment, &c.,] for a burning,  
Even fuel for the fire."

With his characteristic taste, elegance, and correctness, he has illustrated the custom to which the prophet refers, and shewn that the practice of *burning* heaps of armour, gathered from the field of battle, was prevalent among some heathen nations, and that the Romans used it as an emblem of peace.\* To the quotations which this Prelate has laid before his readers, let me add an extract from the life of C. Marius by Plutarch :

" After the battle, the Consul gave orders for bringing together the most splendid, perfect and beautiful of the arms and other spoils taken from the enemy. These he reserved for the purpose of gracing his triumphal entry. The remainder he caused to be heaped on a pile of considerable size. Then, in the presence of the victorious army, and clothed in the dress of his rank and office, he received a lighted torch, with which he set fire to the pile, and completed his act of sacrifice."

— 6, " — his name shall be called," &c.

Mr. Dodson, on the authority of the LXX., and of some of the Christian fathers, has, in one clause of the verse, substituted the words, " the Messenger of the great design." I can supply a further passage from Eusebius, *Prep. Evang.* L. vii. c. xv., where, speaking of Christ, he says, *θεου δυναμιν, και θεου σοφιαν, και θεου λογον, ναι μην και αρχιστρατηγον δυναμειω κυριου, μεγαλης τε βουλης αγγελον αποκαλειν ειωθασι.*

Matt. xvi. 23, " — thou savourest not the things," &c.

We meet with the same phrase in Plutarch's life of Pompey : *ὅσοι τα Καρβανος εφρονουν*—" as many as were favourable to Carbo's interests," or " belonged to his party."

Acts xxvi. 28, " — Agrippa said unto Paul, Almost thou persuadest me to be a Christian."

Chrysostom,† it appears, thought what Agrippa thus said to be mere banter : as though he had remarked, " You little persuade me to become a Christian !" Upon this interpretation of the phrase ["almost"], where is the significancy of the answer of the Apostle ?

According to Markland,‡ the words that I have cited are capable of " many interpretations." To himself " they seem to be no more than a compliment to Paul, which one might have expected from Agrippa's civility." This critic, we find, puts upon them a construction the very reverse of Chrysostom's, yet quite as indefensible. There is not more probability in the idea of Agrippa's paying a *formal compliment* to the prisoner than in that of his addressing him ironically and sarcastically. Paul's reply would appear the best possible key to the import of the monarch's language ; and the reply is unambiguous, and assumes that some impression was made on Agrippa in favour of Christianity ; an effect the more conceivable, as the Apostle's speech regarded *facts*§ sufficiently notorious in Judea.

\* Transl. and Notes in loc.

† Vol. III. p. 901, ed. Savil.

‡ Bowyer's Conject., &c, in loc.

§ With those facts Agrippa may be supposed to have been particularly well ac-



Least of all, is that view of the passage admissible which represents Agrippa as saying, with a sneer, "Thou wouldest almost persuade this assembly to consider me in the light of a Christian!" The Greek words, I will venture to affirm, cannot bear such a construction, but plainly and fitly express the sense given to them in the Public Version.\* Nor let it be objected that the name *Christian* was a term of reproach. This it might be generally, yet not universally; among the Greeks and Romans, yet not, I think, among the Jews, who seem to have known the disciples of Jesus Christ under the opprobrious appellation of *Nazarenes*.†

Bengel‡ thus delineates the principal actors in the scene which this chapter exhibits:

"Occurrit hic, Festus, sine Christo, Paulus, Christianissimus, Agrippas, in bivio, cum optimo impulsu."

2 Cor. v. 8, "— willing rather to be absent from the body, and present with the Lord."

The late Rev. William Gilpin made a novel application of this language; an application which, I submit, does not harmonize with the verses that precede and follow. He tells us that "poorness of spirit," which he opposes to worldly-mindedness, "is neither more nor less than that state so desirable by all Christians, which the Apostle Paul calls, *being absent from the body, and present with the Lord*."§

Mr. Gilpin does not seem to have looked upon these words as expressing any thing about the condition of the dead in Christ. He affixed to them a moral, not a doctrinal, signification. Yet in this portion of the Epistle, Paul contrasts the life which now is with the life to come, a glorified with a mortal body. The passage most strictly parallel I take to be Philipp. i. 20—25.

Heb. xiii. 8, "Jesus Christ, the same yesterday, to day, and for ever."

There can be no reasonable doubt that by "Jesus Christ," we are here to understand "the doctrine of Jesus Christ," which, as it was taught by himself and by his apostles, is immutably the *same*. It does not follow, however, that the means by which uninspired men investigate this doctrine, are alike possessed in every age of the church; in the thirteenth, fourteenth, and fifteenth, and sixteenth centuries, for example, and in the seventeenth, eighteenth, and nineteenth.

The late Bishop Hurd overlooked this distinction: and such a want of care made him unjust to others, and inconsistent with himself.

He sneers at those who imagine that the Reformers had, substantially, fewer advantages for discerning the sense of the Scriptures than we of the present day.|| Yet, on another occasion, he tells us that "the language of the Scriptures, and especially of the prophetic Scriptures, was in no degree so well understood in the time of Calvin, as it was in that of Dr. S. Clarke."¶

N.

quainted, as one of the *Herodian* family. For his character, see Mon. Repos. XXI. p. 675.

\* This is said, in part, on the authority of Grotius, in loc., and of the quotation which he makes. The idiom and usage of the Greek language admit not of the above employment of the verb *persuade*. See the proper form in the opening sentence of Xenophon's *Memorabilia*, &c.

† Acts xxiv. 5.

‡ Gnomon, &c., in loc.

§ Sermons [1803], Vol. III. p. 92.

|| Sermons at Lincoln's Inn [3d ed.], Vol. I. No. XIII.

¶ Sermons at the Warburtonian Lecture. No. X.

## PAPERS ON THE ATONEMENT.

*To the Editor.*

SIR,

*Bristol, Sept. 6, 1828.*

As the subject of the Atonement is occupying the attention of some of your readers, it may not be uninteresting to them to read the following contributions. No. 1, is part of a note from a valued young friend, after reading a lecture on the Mosaic Atonements. No. 2, is the connected portion of an answer which I lately sent her, with some other MSS. on the subject. No. 3, is a Summary of the leading statements made in a course of lectures which were delivered some years ago (1823) at Lewin's Mead; at the close of which the Summary was distributed among the hearers. It is referred to in Mr. Elton's "Second Thoughts," p. 94. The accidental omission of the word *only* in it, has exposed Unitarianism to a misrepresentation on his part, which I will notice at the close of the Summary.

If these papers should contribute to give definiteness to the views of any of your readers on this important topic, they will answer the purpose for which I send them.

L. C.

No. 1.

*Sept. 1, 1828.*

— "As a guide to the study of the ceremonial part of the Jewish law, I have found it [the Lecture] particularly useful, and if my conclusions still incline me to the belief that the death of Christ was the immediate, though appointed, means of remission of sins, I have never lost sight of the important scriptural truths that this gift of his Son was an effect of the love of God, and that salvation is inseparably connected with sanctification, without which, indeed, it is scarcely possible to conceive that even pardon itself could be productive of happiness. On those points in which your views do not appear to my mind entirely satisfactory, I feel nevertheless such extreme diffidence, being aware of the insufficiency of my present means of forming a correct judgment, that I can only look forward to the result of a continued and accurate investigation of the Scriptures, in which I hope, by the grace of God, to be enabled to persevere, in the hope that some of my difficulties may eventually be cleared up. In the mean time, it is my earnest wish to keep steadily in view the important practical consideration, that that which remains obscure ought never to be suffered to invalidate the force of that which we know to be true and perceive to be clear, and that in proportion as the doctrines of the gospel are received by the intellect, are we bound to realize them in our hearts and adhere to them in our lives."

No. 2.

MY DEAR MISS —

*Sept. 1, 1828.*

I thank you for your interesting note. I am quite satisfied with the point at which you have arrived. Philosophy may profess to discover, or may really discover, a connecting link in the chain that binds phenomena with the agency of the Great First Cause; but all that religion is solicitous about, is that the connexion itself exists. Whether God has seen fit to establish a connexion out of the usual course of nature (as you at present think) between the death of Christ and the forgiveness of sin, or (as I think) the blessings we have through Christ are all such as can be explained (both as to their nature and their mode of operation) according to the usual course of



Providence and the moral government of God, it is equally true that they are owing to the tender mercy of our God, it is equally true that God hath set forth Christ Jesus as a mercy-seat, it is equally true that in him we have redemption, through his blood, the forgiveness of sins.

It is, indeed, a distinction which few are competent to discern, whether God forgives sins *immediately* in consequence of what Christ hath done, or in consequence of the effects (remote or immediate) of the death of Christ on the minds of men: and, to the individual, that is most important which most affects his mind with a sense of the inestimable value of the blessing, and produces the greatest effect on his faith and obedience.

The apostles, accustomed to refer every thing to divine agency, did not make, or perhaps feel, our refined distinctions. They were satisfied with the fact that we have redemption through Christ Jesus; and nothing but the fearful departures from Christian truth on this subject, which have led men to represent the Father of Mercies as the stern Avenger, and Christ alone as the Source of mercy,—or to suppose that he who under the Old-Testament dispensation did forgive sins for his own mercy's sake, needed the death of Christ to enable him to forgive sins under the new dispensation,—would have rendered it necessary to go beyond the obvious fact. To confute error we have refined and refined, till sometimes we have hardly left the sun of divine truth sufficient vividness to affect the frozen heart. I feel little solicitude for the pursuit of the subject beyond the essential truths that it is entirely from the mercy of God that redemption springs, that his justice requires no satisfaction to enable him to exercise his mercy toward the broken and contrite spirit, that it condemns none but the guilty, and that mercy cannot spare those who do not repent and turn to God, and do works meet for repentance. When these are received fully and faithfully, all is right. The rest is more of the nature of philosophy, and is worth pursuing principally for the sake of shewing that the foundation of opinions opposing those fundamental truths is not in the Scriptures, and to give a resting-place to the inquiring mind, which is not easily to be satisfied without knowing what is really the fact as well as what is not.

If, however, the death of Christ produced its all-important effects in the usual order of the divine government in one respect, and we *can trace* the mode of connexion between it and the forgiveness of sins, yet in its relations, this event, with its efficacy in the redemption of mankind, was absolutely supernatural; inasmuch as the whole of the ministry of Christ which led to it, and the whole of his message or covenant which it was to ratify, and the power to which it led him, and the communications which he made to his disciples in consequence of that power, were all supernatural.

Many analogies and illustrations have occurred to my mind while writing, but I feel no disposition to pursue them. In the spirit of your note, and almost in the theory, as respects these great points, I accord with you. I rejoice that you are where you are: and if you should lose any of the simple earnestness of faith, love, and gratitude, by going farther in refinement, you will lose more than you will gain. But you need not do this. It would not make the splendour of the transfiguration less divine, if it could be shewn that it was produced by means of some natural cause: the thunder is not less felt by the habitually religious person to be the voice of God, because he knows that it is produced by the electric matter acting upon the contents of the air. But *I am* illustrating; and here the simple fact is the most important, perhaps the plainest.

If God *has seen fit to declare*, that under the new covenant he forgives

sins (not, as under the old covenant, for his own *mercy's* or *name's sake*, but) only in consequence of what Christ has done, who is he that would refuse or slight the gracious offer, on account of the way in which it was given? But the question is, Has he so declared it? I know no declaration of the kind; it falls in less with my notions of the spirit of the gospel, and the mode of its operation; and it certainly does not accord with the parable of the Prodigal Son, by which Christ hath taught us the plans of the divine government on this point.

I view the opinion *as a theory*, less accordant with what is known of the character of God, and the way in which the blessings of the gospel have been conveyed to mankind, than the opinion I entertain. This supposes no more than the simple fact, known as other facts are: the former is what could be known only by express revelation. Is it so revealed? If not, is it credible that it would have been left to inference? Both, however, refer these blessings to God as the first cause, and to Christ as the agent, and to his death as the great means of giving them extension and efficacy. And whichever view any one adopts, he is not less a *Unitarian*, if he hold with it, that **GOD IS ONE**, and *that* one, the God and Father of our Lord Jesus Christ, and our God and Father.

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No. 3.

*A Summary of Leading Statements in Lectures on the Atonement.*

1. All the Blessings of the Gospel, and all the means through which they were effectually communicated and diffused, originated in the Free Grace, the Love, nay, "the Tender Mercy of our God," **JEHOVAH**, the **GOD** and **FATHER** of our Lord Jesus Christ: **HIS** mercy prompted, **HIS** wisdom devised, and **HIS** power effected, the Redemption that is in Christ Jesus: in short, Christ and his salvation were the *effect*, and in no way the *cause*, of the Father's pardoning grace towards mankind.

2. Christ Jesus was the *Medium* of all the gracious communications of Divine Mercy made by the Gospel; he was the Agent of his God and Father in executing the purposes of **HIS** Grace: and in order to execute them, (influenced by the most consummate piety and obedience to God, and by the purest love to men,) he voluntarily submitted to the painful and ignominious death of the cross, and thereby became the "Author of an eternal salvation to **ALL** who obey him!"

3. The blessings we have by the Gospel, are (in brief) as follows. (1.) A clear knowledge of the character, dealings, and purposes of God, considered not only as the Sovereign Ruler and Righteous Judge of his creatures, but as their Father, their Friend, and their Benefactor. (2.) The certain disclosure by **HIS** express authority, of a resurrection from the dead, and a life to come; a state of righteous retribution,—of dreadful woe to the impenitent and disobedient,—of holy bliss to the penitent, sincere, and faithful; and this according to the deeds done in the body, whether they be good or whether they be evil. (3.) The assurance, on the express authority of God himself, of **HIS** mercy to the truly penitent who forsake their evil ways and turn unto the **LORD** with full purpose of heart,—the assurance of the remission of sins on repentance. (4.) Plain and profitable directions in the way of duty, shewing with certainty (by precepts and by example) what is the will of God; what dispositions and what external conduct will be acceptable to **HIM**; and what are offensive in **HIS** sight. (5.) The promise to those who faithfully seek his favour, of all needful aid and support in the trials and



duties of life; and the confident assurance that all things shall work together for their good.

4. All these inestimable blessings (with especial reference to the forgiveness of sins) constitute together the *Redemption that is in Christ Jesus*,—the means of deliverance from the power and punishment of sin, and the fear of death. And all these we have “through his blood,” through his death. We can possess them (as we now do) on divine promise, only by faith in him; and if this faith becomes a vital principle of the heart, regulating the life, it is a faith unto salvation.

5. Since we should not have possessed the blessed and sanctifying promises and guidance of the Gospel, but by his death,—since his death, though on his own part perfectly voluntary, was (by the appointment of infinite wisdom) necessary to convey, assure, and diffuse them to mankind,—we owe the possession of Gospel privileges to his death; and whatever influence they have upon us, in delivering us from the bondage of sin and death, and making us fit objects of God’s pardoning mercy and final acceptance, may be justly ascribed to his death. His blood ratified the new covenant, and was shed for the remission of sins; and he gave up his life as a ransom, or means of spiritual deliverance.

6. These *facts*,—taken in connexion with the peculiar features of the Jewish dispensation, (its ritual and sacrifices, and its exclusive privileges,) with the language of the Old Testament respecting the temporal deliverance by the hand of Moses, and with the circumstances of the Gentiles at the time of Christ,—furnish an adequate explanation of all the language of the New Testament respecting the death of Christ. The substance of the whole is, that “in him we have redemption *THROUGH* his blood, even the forgiveness of sins.”

7. The death of Christ has its efficacy in producing the believer’s pardon and acceptance, only by the influence of his work and gospel. God does not pardon the sins of the believer *for the sake of Christ*; but, for his own mercy’s sake, and in consequence of the repentance and righteousness which are wrought by faith in Christ, that is, in the divine authority of his work and message. *Ephes. iv. 32*, is the only place in the Common Translation where God is represented as pardoning sins for the sake of Christ; and this should have been rendered, “as God, in (or by) Christ, hath forgiven you.”—“The Man Christ Jesus,” is “the *Mediator* between God and men,” because he was the Minister and Messenger of God’s grace to mankind: he is our *Propitiation*, because he conveyed us the offers of pardoning mercy, and died to assure them to us: and by him we have the *Atonement* (*At-one-ment*), since by the influence of his work and gospel the believer is brought into a state of acceptance with God. The word *Atonement* occurs once only in reference to Christ, *viz. Rom. v. 11*, and there should have been rendered *Reconciliation*, as in *2 Cor. v. 19*. The Gospel of Christ is the *Atonement* or *Reconciliation*, because it turns men from darkness to light and from the power of sin unto God, so that they may receive forgiveness here and an eternal inheritance hereafter.

8. Whatever is inconsistent with No. 1, must be false. We are, therefore, certain that the death of Christ did not make God merciful, did not appease his wrath, did not *dispose* him to forgive.

9. The *theories* of philosophers and divines on this subject are worth nothing. No effect can be justly ascribed to the death of Christ, which is not *declared* in the Scriptures. It is no where declared that the death of Christ satisfied the Law or the Justice of God; that God could not forgive sins

without a satisfaction. It is nowhere declared that the punishment of sin must fall some where ; and that an innocent person might undergo it as a substitution for the guilty, and the guilty escape. But it is declared that God will abundantly pardon the wicked who forsake their evil way and turn unto the Lord ; and the honour of God's law requires that its offers of mercy should be fulfilled as well as its threatenings of punishment.

10. In fine, we have abundant cause to cherish lively, grateful love to the Lord Jesus Christ, and to glory in his cross, since through it we have all the blessings of the Gospel : but God even the Father is the Sole Original Source of them ; and to HIM be supreme gratitude, love, and obedience.

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*Remarks on Mr. ELTON'S notice of the foregoing Summary in his "Second Thoughts ;" and on two other of his Erroneous Statements.*

Through some neglect either of the author, or of the printer, the word *only* was unfortunately omitted, after *considered not*, near the commencement of the third paragraph. I discovered the omission about three or four years ago, and supplied it in all the copies which I afterwards employed. That a mere controversialist should avail himself of the error, to fix a stigma on Unitarianism through one of its advocates, was to be expected ; and simple ignorance might be excused in so doing, though the next portion of the same paragraph would have shewn that there must have been some error in the clause in question, since God is there represented, though not spoken of, as the Righteous Judge of his creatures. But I was much struck with perceiving, that one who *knew* that the Unitarians, both in their discourses and their publications, lay the greatest stress on that representation of the Divine character as a grand feature of the Christian system, had availed himself of what a slight exercise of recollection and candour would have shewn him must be an unintentional omission, in order to throw discredit on a system which he once regarded as the doctrine of the Scriptures, and which he could not but know does *not* promise "an easy return to those who succumb under temptation, nor open a double door to careless customs of sinning" (Second Thoughts, p. 93) ; though, like the gospel with which its believer identifies it, it delights to hold out encouragement to the wounded conscience, and shew men not only a Righteous Sovereign ready to punish the impenitent, but a Father to receive those in whom godly sorrow hath worked repentance unto salvation, and a throne of grace where they may find mercy to pardon and grace to help in time of need.

I will not enter on an examination of the many unfounded statements and insinuations contained in the Second Thoughts. If Mr. Elton have now attained views which promote his own spiritual welfare and that of those most dear to him, it is well ; and I rejoice in the hoped-for effects, while I rejoice also in the unwavering persuasion that the fountain of living water is at least equally open to those who retain the opinions he has left. But I will employ the present opportunity to point out two positions in his Second Thoughts in which his own personal knowledge should have prevented the assertions he has made. The first occurs in p. 44, where he asserts that "the Unitarians quote the text, 'Work out your own salvation,' (Phil. ii. 12,) and omit the succeeding text, 'For it is God that worketh in you to will and to do of his good pleasure.'" Mr. E. once had in his possession a discourse delivered in Lewin's Mead on Divine Influences, with a series of propositions on Divine Agency, founded on this very text, and designed to shew that on those who do endeavour to work out their own sal-



vation with fear and trembling, God does bestow his grace, as Mr. E. well observes, "to sustain the mind in its conflicts, and to confirm its perseverance."

The other statement to which I refer, occurs in p. vii. of the Preface, in reference to the "Order for the Lord's Supper" in the Book of Common Prayer. "Let this," says Mr. Elton, "be compared, in its influence on the mind, with the dry historical lecture on the evidences of the resurrection usually substituted in the Unitarian chapels." During a large portion of the time in which Mr. Elton was in the Unitarian communion, he partook of the Lord's Supper at Lewin's Mead; and during the whole of this period, (perhaps five years,) I am convinced that he never once heard there an historical lecture on the evidences of the resurrection in the administration of the Lord's Supper. I cannot of course extend my statement to other places which he attended: but I am confident that he has no foundation for the implied assertion, that such a lecture is "*usually* substituted" at the Lord's Supper. Yet I know not why the Christian should not, when shewing forth his Lord's death, follow him in heart-reviving contemplation to the glorious morning when he became the first-fruits of them that sleep, and was declared to be the Son of God with power, and when God set his seal to his message of mercy; and think of him, with grateful triumph, not only as "obedient unto death, even the death of the cross," but as the risen Saviour, "who was dead and is alive again, and lives for evermore;" nor why, to strengthen and animate his faith, with all its sanctifying requirements and its consolations, he should not dwell, at times, on the signal evidences that "the Lord is risen indeed;" and from the immediate conclusion, that he is "the resurrection and the life," and that "as he lives we must live also," learn something of the "power of his resurrection" to purify, invigorate, elevate, direct, and comfort, and take occasion to join in the grateful ascription of the Apostle, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away."

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THE SEA.

O DEEP, unfathomable Sea!  
 Thou seem'st to me a grave  
 Meet for immortal souls;  
 Boundless, mysterious, undefined sensations  
 Rush on the stricken heart,  
 Beneath the terrors of thy frown.—  
 Anon the scene is changed,  
 And, brightly beautiful,  
 Thy gently heaving bosom swells to meet  
 The west wind's balmy kisses.—  
 Oh, solemn, gloomy Sea!  
 Oh, smiling, placid Sea!  
 Within thy breast my home shall be!

*Isle of Wight, September 1st, 1828.*

## ON TESTAMENTARY REQUESTS TO PUBLIC CHARITIES.

To the calm observer of the multifarious pursuits and opinions of life, innumerable cases will perpetually present themselves, which pass currently in general estimation as being innocent or even praise-worthy in their operations, but which will not bear the scrutiny of sober investigation, of correct principles, or of common sense. Folly is always eager to screen itself behind the bulwark of precedent, and thus improvement is retarded or fettered in its progress by the clamours and influence of the dread of innovation. Under these delusions, of which the wisest are not always sufficiently aware, prejudices are established and perpetuated in endless variety and duration; while truth and reason are elbowed out of notice, or silenced by ignorance and effrontery. Amongst these insidious delusions, perhaps, there is not one more dazzling in its application, more inconsistent in its pretences, more eulogized by the world, more perverted in its intentions, and more faulty in its results than that of testamentary bequests to public charities. We have been accustomed from our earliest infancy to consider these works of supererogation as meritorious in the highest degree, as conferring everlasting honour on the donors, as the perfection of human excellence, and as a sure passport to the realms of endless bliss. But how stands the account generally, in the sober estimation of moral worth or of religious purity? And will not a critical examination acquit the inquirer of all breach of candour in saying, that it will most usually be found that those persons have been most bountiful at their decease who had been the most niggardly and uncharitable during their lives? And even where this has not been the case, where is the merit of giving what can no longer be withheld, and what, in fact, is not the property of its previous owner? It may be called his own while making his will, but the moment his life ceases his claim to it is annihilated, and he is ostentatiously or unjustly taking it from the pockets of those who may from reason or consanguinity have perhaps a much stronger right than any public charity can be entitled to. If it should be said, that being his own, and perhaps acquired by his own assiduity, he has an unquestionable right to dispose of it as he pleases—even this requires some explanation on rational authority. All property may, and perhaps must, be considered as belonging to the community, and it guarantees the secure possession of a part to each individual on the tacit admission that he holds it on trust for the general good, and subject to such conditions as the laws of his country or its customary usages have either confirmed or virtually understood and agreed. He has no right, therefore, to disinherit his kindred in favour of strangers. Perhaps his wife and children have performed their full share in the acquisition of the property, and in such case neither law nor equity could justify his arbitrarily bequeathing it from them. In short, there is a sense of justice which seems paramount to all law, which dictates the terms of equity, and which, though not easily defined, is understood and felt by universal consent. So that whatever deductions he may make from the expectations of his relatives, must in some degree be considered by them, if not unjustifiable or arbitrary, yet as capricious or unkind; or if these terms are hardly admissible, as subject to the fair scrutiny of disappointed hopes, or to the harsh judgment of a censorious world. Another important objection to such bequests, is the impossibility of tracing the utility of the gift, or its appro-



priation to the purposes for which it was intended. All public charities that are maintained from their own resources are liable to abuse or corrupt management, and the trustees being generally interested in the delinquencies, as well as being self-elected, it is hardly possible to bring them to account. The late parliamentary investigations vindicate the assertion beyond dispute. From their late reports it appears that no less a sum than £972,390 annually has been vested by piety or ostentation, for England alone, for charitable purposes, and remains to be accounted for by the respective trustees. Innumerable almost are the cases thus recorded of a blind and indiscreet profusion in the donors, and of the most thorough and unprincipled misrule and rapacity in the management; thus creating a mass of enormous evil, where all originally was intended for good. Why should such well-authenticated examples be lost upon the public mind; and ought not every attempt, however humble, that sincerely aims at improvement, to be received with attention and good-will? The whole system of anticipated benevolence seems radically defective in its operations; consequences can never be foreseen; and universal experience should carry the conviction, that it is inherent in the nature of things that such should be the inevitable result.

But even supposing that this were not the case, how much superior must be the delight in the heart warmly desirous of promoting human happiness, in witnessing the advantages of immediate bounty, rather than leaving it to chance or uncertainty. John Wesley has said, "*My own hands shall be my executors*;" a sentiment worthy to be displayed in letters of gold in every household establishment, and to be handed down to distant times, classing his name with Thales, Zoroaster, Minos, Pythagoras, and other sages of antiquity, and to be remembered when his religious tenets shall be called in question, if not totally forgotten. On these principles it will unquestionably be found that all public charitable institutions will be best conducted in proportion to the smallness of their funded capital; as the difficulty of raising the necessary supplies fans the zeal that most benefits the cause, and ensures that responsibility in the management so necessary to the satisfaction of the benefactors. It is every man's duty to endeavour to render himself useful in society, that the advantages he enjoys may not leave him a debtor to the mutual obligations and demands of social life. The more he enjoys, the more will the virtual claims of reciprocity fix themselves upon his endeavours, and it cannot be that these claims, being neglected during his life, can be cancelled by the cold and dubious display of posthumous and ostentatious charity. On a slight consideration of the subject, the obvious mode of removing these objections would seem, that of each person giving, in one immediate sum, whatever he may have intended leaving at his decease. But this in turn has its objections. The fluctuations of property are so great and incessant, that no person can tell what he could conveniently spare at a future period, and he may be giving more than his distant circumstances would allow. Persons also engaged in business generally find their whole capital necessary for its best success, and others who have limited, precarious, or even permanent incomes, cannot always spare as much as their good wishes may dictate. Besides, by making a present large donation the contributor puts it out of his power to recal it under any circumstances of mismanagement. And again, if every one should be so disposed, the funds of the favoured establishment would increase so rapidly as to discourage others from their benevolent intentions, as the accumulation would seem to render their bounty unnecessary.

The most prudent and rational mode, and which, at the same time, should have a combination of the most advantages to the donor, to his successors, and to the charities he may select, appears to be, to fix in his mind the amount he would like to bequeath upon the old system; and by dividing it into annual payments, increase his subscription during his life in the relative proportions. And this is easily ascertained. De Moivre's rule to calculate the probability of the duration of life is so simple that it cannot be misunderstood. Whatever may be a person's age, let him subtract the number of years from 86—and half of the remainder will be the probability of his life. Suppose the age 50, from 86 leaves 36 years, the half of which is 18. If then any one at that age should intend a bequest of £50, his annual subscription, as an equivalent, would be £3.

|                     |       |          |       |
|---------------------|-------|----------|-------|
| 40 years, intending | £25,  | would be | £1.   |
| 60 ditto .....      | 100,  | .....    | 7.    |
| 70 ditto .....      | 1000, | .....    | £125. |

and so in proportion to any age or to any amount.

Whatever, then, may be the leading motive for such donations, whether the purest benevolence or the vainest ostentation, every purpose is best accomplished on the present suggestion. The philanthropist would witness the utility of his plans; he would be made a welcome assistant in the appropriation of his bounty; he would increase his influence in a tenfold degree; he would enjoy the accumulated blessings of the recipients, and thus feel encouraged to enlarge his benevolence; and at the close of his life, spent in such acts of munificence, he would have the unutterable reflection of having performed his duty, instead of leaving a cold and forced request to others to do it for him after he was gone: while the mere man of the world, who gave solely from motives of fashion or display, would have his self-love gratified to his heart's desire by the applause and adulation of the world, instead of looking to that posthumous praise which he will never feel, and which must therefore to him be a complete nonentity. Every generation should support its own institutions, to give them the full advantages of which they are capable. No person can act with the same impulse and perseverance upon plans which he must take as he finds, and which he is not at liberty to improve, as upon those which his own zeal has dictated, and in which his success has impelled him to every effort of ardent pursuit. He thus fulfils the duties of his station in the grand drama of human existence, and leaves futurity for his successors to improve as altered circumstances may require. It is not the perpetual acquisition of fresh knowledge that the world is in want of, but the diffusion and application of what we already possess, and more especially the manly and independent determination of each individual to dare to think for himself, and to act upon his own matured principles, not less in the trivial concerns of life, than in its more important avocations, or those on which the well-being of society must eventually depend.

JAMES LUCKCOCK.



## JOURNAL OF A TOUR ON THE CONTINENT.

*To the Editor.*

SIR,

*Liverpool, August 26th, 1828.*

THE favourable reception which some former extracts from my journal have met with from yourself and many of my friends, induces me to think that a continuation of them may prove acceptable to your readers. The notes which I made during my late tour are on too extended a scale to allow of my communicating the whole to the pages of a periodical; but I shall endeavour to select those parts which I imagine will be the most interesting, begging your readers to bear in mind, that if there be many things which I omit to describe, this may not always be owing either to my not having seen, or to my not having observed them.

SAMUEL WOOD.

March 19th, 1828. I sailed from Marseilles, in company with my friend Mr. M., in the Naples steam-boat, a vessel which was British built, and had originally plied between Glasgow and Liverpool under the name of the *Superb*, but had since been re-christened the *Royal Ferdinand*. The next morning we were in sight of the snowy peaks of the maritime Alps, to the east of Nice, and afterwards coasted along a bold range of the Appennines, the bleak and barren character of which was only occasionally relieved by the scanty forests which clothed their sides, and by the white towns which were situated at their base; so that my first view of Italy did not at all correspond to the abstract idea which I had formed of that beautiful and classical country. We did not reach Genoa till nine in the evening, and were obliged to pass the night in a miserable vessel in the harbour, instead of a comfortable inn on shore. In the morning, after going through various formalities, we were allowed to land, and soon found enough to occupy and to interest our attention. The town of Genoa is built in the form of a crescent, on the slope of a mountain which forms part of the Appennines. The streets are remarkably narrow, there being only three which are as much as twenty-five feet wide, and the average breadth of the rest no more than six or seven; yet it has obtained, and well deserves, the name of *La Superba*, from the magnificence of its palaces,\* for which every thing has been done which united taste and opulence could effect. They are truly splendid edifices, built generally of marble, with noble vestibules, staircases, and galleries, and filled with the finest paintings. The grandest are the King's, the Sera, the Doria, and the Durazzo. I went through the last of these, and can scarcely conceive any thing more magnificent than the principal suite of rooms which strangers are permitted to see: the loftiness of the ceilings, the choiceness of the paintings, and the air of splendour which prevailed throughout, seemed to announce the residence of a prince rather than of a private individual. The churches are equally fine; and though a critical taste might pronounce the profusion of gilding and painting to be not very strictly in keeping with the character of religious edifices, no one can help being struck with the splendour of the general effect. The

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\* Our word palace denotes the residence of a prince or a bishop, but the Italian *palazzo* has not so confined a meaning; it is used for any house which has a court inside for carriages to drive into.



most beautiful is the Annonciata, the pillars of which are of variegated marble, the compartments of the roof painted in fresco, and those of the walls filled up with paintings by some of the first masters, and among them the famous Last Supper, by Coreggio. I happened to enter this church at the moment when a young priest was preaching to a regiment of soldiers, who were drawn up in the nave. I could not catch much of what he said, but his appearance and his attitudes were very remarkable. His sallow complexion, his marked but regular features, and his jet-black hair, surmounted by his priest's cap, which he only took off when he pronounced the name of Christ, all proclaimed him the true Italian; and the idea was completed by the impassioned manner of his address, and the violence of his action, which were in the boldest style of tragic declamation. Such preaching as this will certainly not stand the test of deliberate criticism; yet I am disposed to think, that in judging it, very great allowance is to be made for the genius of the people. These warm-blooded inhabitants of the South, whose imaginations are as glowing as their skies are cloudless, would freeze and die had they any thing addressed to them much less *piquant* and inflammatory than what I heard on this occasion. To them the "small still voice" of reason would speak in vain, and the soft tones of persuasion would be absolute insipidity.

22nd. The weather having become somewhat stormy, the captain of the steam-boat expressed a doubt as to the possibility of our sailing the following day for Leghorn, for which place my friend and I had unfortunately paid our passage-money. Besides this, we had found the vessel very uncomfortable, and we were desirous of arriving in Rome in time for the ceremonies of the holy week: we therefore determined to continue our journey by land, and accordingly agreed with a man, who had a cabriolet, to take us in three days to Pisa, a distance of about a hundred and twenty miles, for which, supper and bed included, we were to pay ninety francs.

23d. We did not in the least repent of the change which we had made in our plans; for the day was fine, the country beautiful, and the road, though through a most mountainous district, worthy of Mr. M'Adam himself. The hills were planted nearly to the top with olive trees and pines, and interspersed with hamlets, churches, and villas, the white or frescoed walls of which contrasted finely with the surrounding wood. The bold rocks which bordered on the Mediterranean, were feathered down to the very water's edge with orange and lemon trees, with figs, peaches, and vines, while the waves broke magnificently on their base, and the broad white line of foam was succeeded by the green expanse of the ocean, presenting to every eye, which was not dead to grandeur, one of the noblest objects in nature. There could be no mistake now that Italy was the country through which we were travelling. We slept that night at Sestio, a small town on the coast, and were again on our way early the next morning. In the forenoon we had a tremendous journey of six hours across a high ridge of the Appennines: it rained, hailed, and snowed by turns, and our vehicle was but a poor defence against the inclemency of the weather, which was, however, only the more in character with the black and rugged aspect of the mountains over which we were passing. At length we arrived at Borghetto, where we soon forgot our troubles in the comforts of a good fire, and an excellent *déjeûné à la fourchette*. In the afternoon the weather cleared, and we pursued our journey through a most rich and fertile district, every rood of which was in a state of the highest cultivation. The little patches of wheat looked green and healthy, and the peach and plum trees

were in full bloom. We this day accomplished about forty-seven English miles, and did not reach Sarzana till nearly eight o'clock at night.

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26th. At Pisa. This is a well-built town; and some of its streets, particularly the Quai along the north side of the Arno, are very fine; but they have a sad, deserted appearance; for this city, which is said to have had at one time 150,000 inhabitants, has now only 18,000,—a melancholy instance of fallen grandeur. It possesses several public buildings, which are well worth seeing. The cathedral is celebrated for its pillars of granite and marble, and for its doors of brass. At the time when I entered it, there was a friar in the pulpit, declaiming in a style which very much resembled that of the young priest whom I had heard at Genoa, but still more vehemently. Though I do not profess to be much of an Italian scholar, I understood a considerable part of what he said, and had no difficulty in discovering that he was preaching on the wickedness of those who are a stumbling-block to their neighbours—"Woe unto him by whom the offence cometh." In the peroration, in recapitulating the modes of offence, he exclaimed in a very loud voice, "*Al fuoco tutti i libri infami!*"—(To the fire with all infamous books!) But it is a great question, about which Christians are by no means agreed, what are *libri infami*; and I have no doubt that this reverend father would consign to the flames many which I should regard as most orthodox and instructive. At the conclusion of the service, having first seen the archbishop handed with much pomp into his old-fashioned state carriage, and then bestowing his benediction on the people as he drove off, I repaired to the *Campo Santo*, the most splendid and the most classical of cemeteries. It is a vast rectangle, surrounded by light and elegant Gothic arcades of white marble, and the space within them paved with the same. Here rest the ashes of all the princes and poets, of all the warriors, statesmen, and philosophers, by whom Pisa was distinguished in the brilliant period of her history; and the spot is rendered still dearer to the man of taste and literature by being made the receptacle of an immense collection of relics of the antique. Of these there are several in excellent preservation. I observed a bust of Junius Brutus, and another of Adrian, as perfect as if they were just come from the hands of the artist. Among the modern monuments is an exquisite piece of sculpture to the memory of Bartolomeo Chesi, and another, erected to himself during his life-time, by Filippo Decio. After reciting his own merits, he concludes by saying, that he had had this tomb constructed for himself, because he feared that posterity would not do it for him—"de morte cogitans, hoc sepulchrum sibi fabricari curavit, ne posteris suis crederet." This is modesty with a witness! The *Campo Santo* forms the northern side of the cathedral close; the Baptistery stands opposite the western end, and the *Campanile Torto* opposite the north-east corner. This last is a circular tower of eight stories, and nearly 190 feet in height; and its great peculiarity is, that it declines 15 feet out of the perpendicular, from which circumstance it derives its name, which signifies 'the crooked or leaning tower.' How it has come into this position has been a subject of much discussion, some affirming that it was originally built as it now appears; others, with more probability, that it was built upright, but that, either from an earthquake, or the natural looseness of the soil, it has acquired its present inclination. The cicerone who shewed me the *Campo Santo*, gave it as his decided opinion that the architect originally built it straight, but that out of spite he so constructed the foundation, that it was sure to give way. However this be, in that precise position the tower



has now remained for 600 years ; and so little do the people seem to dread its falling, that they have felt no scruple to build a row of houses on the very spot over which it impends.

The winter climate of Pisa is considered to be one of the best in Europe for pulmonary patients, being particularly soft and mild ; but the distance from England is so great, that I should advise none of my countrymen to come hither for their health who cannot afford to travel post in their own carriage, or who have not the opportunity of a very good conveyance by sea. To those who do come, it is of importance to choose lodgings facing the south, it being common here to ask, not whether an invalid has recovered, but on which side of the river he has lived.

[We took the direct road from Pisa to Rome by Sienna, without touching at Florence ; but the details of this part of my journey I must, for the sake of brevity, omit.]

Sunday, March 30th. Our straining eyes caught the first indistinct view of Rome at the distance of about twelve miles, and when we came within four, the superb dome of St. Peter's burst upon us in all its grandeur. We entered by the ancient *Via Flaminia* and the *Porta del Popolo*, immediately within which is a square with a beautiful Egyptian obelisk in the centre, surrounded by fine buildings, and with the three principal streets of the town diverging from it, so that my first impression of "the eternal city" was one of pleasure and admiration. As we drove up to the gate my head was filled with glowing recollections of Horatius Cocles, and Camillus, and Cæsar, and Pompey, and all the other heroes and worthies by whose deeds the glory of old Rome was raised to so high a pitch. But then came the troubles of driving to the Custom-house, and of treating with venal officers and insolent postilions ; all which very soon brought down my thoughts from the high horse of glory and of patriotism to the level of common affairs and every-day anxieties.

Rome was so crowded with people at this season that we were glad to put up with an indifferent room at the Hotel Damon, Via della Croce, instead of going about from place to place in search of a better. We had not been here long before we found some English friends who had been spending the winter in Italy. They took us to hear a sermon, preached in English, by a Catholic clergyman, Dr. Baines, Bishop of Segæ. This service is intended as a kind of antidote to that which our countrymen of the Established Church are now allowed to celebrate here, though their chapel is not within the walls of the city ; and on this occasion some pains had been taken to advertise the public that a sermon would be preached to explain the meaning of the ceremonies of the holy week. But the Catholics would have done well to choose either a better advocate or a better cause, for the discourse was rambling and illogical, full of bold assertion and shallow reasoning, with little or nothing on the only point which it was necessary to prove, namely, that there was any use in *dramatizing* the passion of our Lord. In short, every sensible person must have come away with the impression, that a cause which has so very little to offer in the way of solid argument, will soon fall to the ground by its own intrinsic weakness.\*

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\* As a specimen of the Bishop's reasoning, I may mention, that he maintained that all true Christians are not only of one spirit, but of one substance. The mode in which he arrived at this conclusion was somewhat curious. He quoted to us John xvii. 20, 21, "Neither pray I for these alone, but for them also which shall believe upon me through their word ; that they all may be one ; as thou, Father,

31st. This day I shall ever regard as an epoch in my life, for it was that on which I first visited St. Peter's. The approach to this building did not strike me so much as I expected; the wings of the colonnade are too far apart from each other at the end farthest from the church, and the façade of the latter has, by almost universal acknowledgment, been spoiled by its ponderous attic, which prevents the dome from being completely seen, and which formed no part of the original plan of Michael Angelo Buonarotti. But with the interior, when it has once been fairly viewed, it is impossible to be disappointed. Not that, at the first moment that I entered, I was fully sensible of the grandeur of the edifice, for the justness of the proportions concealed the vastness of the dimensions; but as I advanced towards the centre my soul seemed to expand within me; and when I arrived under the grand dome, I was lost in astonishment and admiration; my recollections of St. Paul's in London, and of the Minster at York, all sunk in comparison, and gave way to an irresistible conviction that St. Peter's at Rome is far superior to them both. The magnificent arches which separate the side aisles from the nave, the gilt and painted ceiling which throws its beautiful curve across, the chief altar which stands with its protecting baldequin in the centre, the light and airy dome which rises proudly above, and the mosaics, the frescoes, the statues, and the marbles, with which the whole is filled—form a scene of glory and of grandeur such as is nowhere else presented to the contemplation of man.

I shall not here attempt to give any detailed description of this chief of Christian churches; it has often been done before; and, however well it may be done, it must still fall far short of the reality. I shall content myself with recording general impressions, and with noting those objects which particularly struck me.

Under the great dome is the principal altar, at which no one performs mass but the Pope himself and the Cardinal Dean; and immediately in front of it is the descent to the sepulchre of St. Peter, protected by a balustrade, and with a number of lamps perpetually burning. It was very affecting to see the pilgrims come and kneel down before this balustrade, support their hands and their heads against the marble, and engage in prayer. I re-

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art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me;" and thence he argued, that as the Father and the Son are one in substance, and as the same kind of unity is spoken of with reference to Christians, the latter must also be one in substance. This reasoning, though drawn from wrong premises, was good as far as it went; but, to be consistent with himself, the learned Bishop ought to have carried his argument a little farther, and to have said, that as Christ prays that his followers may be one in him and the Father, as he and the Father are in one another, so all Christians are of the same substance with Christ and God; and, consequently, there are in the godhead not three persons only, but as many as all Christians and these three persons added together! With all due deference to so high an authority, I begin the argument at the other end, and reason thus: the evidence of my senses convinces me that all Christians are so many distinct persons; any union, therefore, which Christ prayed for among them, could be only one of spirit and of purpose; and as he uses the words in precisely the same sense in speaking of himself and the Deity, the only union which he affirmed to exist in the latter case was one of spirit and of purpose. Christ affirmed, John x. 30, that he and his Father were *one*; but every Greek scholar knows that the word used is *ἐν* one thing, not *ὡς* one person. He affirmed, in short, that the mind and will of himself and his Father were in perfect accordance; and in the same sense he prayed, that his disciples might be *one*, that they might be united by one mind and one will, not only with one another, but with himself and with God.



marked one in particular, a grey-headed old man, with his long staff in his hand and his wallet on his back. I cannot say that there was any great appearance of fervour in his manner; his mind, too, might be dark, and his form of religion very different from mine; yet I could not resist a feeling of sympathetic joy to think that he had at length arrived at the end of his pilgrimage, and had doubtless found comfort in putting up his prayers to the Almighty at the tomb of the chief of the apostles. Near him were kneeling several others who were not pilgrims. I felt ashamed that I was not kneeling too; I caught the inspiration of the place and addressed my prayer to the Giver of all good, that he would purify my heart and make me more worthy of his manifold mercies. In the central and western part of the church there are a number of confessionals for the service of the faithful, who repair hither from every part of the Christian world, and that they may make no mistake by applying to a priest who does not understand their tongue, there is written upon each the name of the language, to which it is appropriated, for instance, *Pro Linguâ Gallicâ*, *Pro Linguâ Illyricâ*, *Italianâ*, &c. The celebrated bronze statue of St. Peter is placed at the extremity of the nave next to the dome. The left foot projects over the pedestal, and is actually an inch shorter than the other, from the attrition of the lips of those who have kissed it. I spent some time in this magnificent temple, and was gratified with almost every thing that I saw. As I wandered through its aisles, its transepts, and its chapels, every object which met my eye seemed to be a master-piece of art; and there was none of that littleness of conception and puerility of taste by which Catholic churches are so often disfigured. "Truly," I said to myself as I came out, "the men who planned this church must have had great souls."

April 1st. I took a carriage along with three friends to visit a number of curiosities, the greater part of which lie at a considerable distance from the centre of the town. I was the most interested with the baths of Caracalla. These contained 1600 *sellæ* or bathing places, in the lower apartments, and had two stories above them. The massive walls which still remain, and the great extent of the whole, furnish a striking exemplification of Roman magnificence; but this is now past, and the asses were browsing on the thistles, the thrushes were singing, and the wall-flowers blooming on the spot which was formerly devoted to the refinements of luxury, perhaps to the excesses of voluptuousness. The contrast between its ancient splendour and its present desolation conveyed an affecting lesson on the decay of all human grandeur. In the course of this morning's drive we had seen several places and buildings which are intimately connected with some of the most important events in the Roman history; but it is singular how much less we feel the *genius loci* when we are actually on the spot than we expected to do before we reached it. Perhaps I may be peculiar, but I have often experienced this. Probably it is that we are disappointed that the rude, neglected appearance of the place does not correspond more exactly to the glory of the deeds of which we have been reading in our closets, or that there is little or nothing correspondent with the conceptions which we had previously formed.

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The ceremonies of the Holy Week began with the benediction of the Palms by the Pope, on the Sunday which bears that name. I arrived in Rome just too late to see this; perhaps if I had been here, I should not have been able to see it on account of the crowd. On the Wednesday, the *Miserere* and the *Tenebræ* are sung by the Pope's choir in the *Capella Sistina*, which is the private chapel of the Vatican or Pontifical Palace. I ac-

cordingly repaired thither on this day, an hour before the time appointed, and got in with less difficulty than I expected. At half-past four, the Pope took his seat on the throne, and the service commenced, the whole of it, except a few words, being chanted. I cannot say that the style in which this was done, was at all calculated to awaken my devotional feelings. To me it sounded more like the singing of a number of children than a solemn service intended to honour God and to benefit man. Some of the ceremonies, too, were extremely puerile. Near the altar were fifteen candles, arranged in an angular form, which were extinguished one after another during the course of the service till at last there was only one left. This, I was told, was meant to represent Jesus Christ, whose light remained burning when that of all the prophets under the Old-Testament dispensation was extinguished. After this, the six immense candles on the altar and those of the screen were put out, so that there was only the solitary ray of the one above-mentioned to illuminate the chapel, the light of day being gone, as it was now near seven o'clock. The *Miserere* and the *Tenebræ* were then sung, but I was not much better pleased with them than I had been with the chanting. It is wonderful, certainly, that the human voice can be made to produce such a variety of sounds; but the *sopranos* are neither natural nor pleasing, and to my simple and untutored taste there was nothing in the tune which deserved to be compared either to the singing in the nunnery, or to the chanting in the Minster, at York. At the conclusion there was a great pattering of feet. On asking what it meant, I was answered by an English priest in the crowd, that it was intended to represent the confusion which took place at the crucifixion! I replied, "But the crucifixion was not on the Wednesday." "No," said he, "but the prayers of this week have all a reference to that event." Such is the *baby-work* of the Catholic religion! I will certainly never again stand in a crowd for three hours and a half to hear its *Misereres* and its patterings of feet.

On the Thursday morning I again repaired to the Vatican, where I saw the host, or consecrated wafer, carried in great state by the Pope from the Sistine to the Pauline Chapel, which was illuminated by more than five hundred candles. Soon after this, his Holiness appeared, elevated on a throne, in the balcony of the centre window in the front of St. Peter's, and from thence he gave his benediction to the people who were assembled in crowds in the open space below. This was done well, and produced a fine effect. As soon as the blessing had been pronounced, two papers were first read and then thrown down by the Pope's attendants. These were indulgences to any one who could get them. There was, of course, a great scramble for them; and it was very curious to see them floating in the air, and the crowd rushing to the spot on which they thought that they would fall, and catching at them, or knocking them with sticks and umbrellas above their heads. Who the individuals were who were so fortunate as to have their sins forgiven by this summary process I did not learn.

When this ceremony was performed, the Pope proceeded to one of the halls of the Vatican, where he washed the feet of thirteen pilgrims, in imitation of our Saviour washing those of his apostles on the night preceding his crucifixion; but why the number was thirteen instead of twelve I could not divine. I was afterwards told, as the reason for this, that when St. Gregory performed this commemorative rite, he found that he had washed the feet of thirteen individuals instead of twelve, and that the thirteenth was no less a personage than an angel—ever since which remarkable event the number has been increased by the addition of one. I wished to see this



ceremony ; but as that traveller's oracle, Mrs. Starke,\* says that it is difficult to witness both this and the dinner at which his Holiness waits upon the pilgrims, I determined to sacrifice the former, and accordingly repaired with all haste to the *Sala Clementina*, where covers were laid, in very splendid style, for thirteen persons. I was fortunate in obtaining an excellent place, and had a good view of all that passed. The Pope appears to be a man of about sixty years of age, though in fact not so much, with plain features, a pale, sickly complexion, and by no means a striking person. The pilgrims, dressed in white, were seated on one side of a very long table, and the Pope went along the other, receiving the plates from the waiters and handing them to each of his guests. After he had served them with soup and two courses of fish, and had helped them twice to wine, he took his departure, leaving them to finish their repast at their leisure—which they would do, no doubt, with great satisfaction, for it was truly a sumptuous dinner which was provided for them, though there was no meat, Lent not being yet over. One curious circumstance which I ought not to omit to mention, was, that at the beginning of dinner, a priest stood at the head of the table reading the Bible ; but I think that he might just as well have saved himself the trouble, for the poor pilgrims, who had never feasted so well in all their lives before, seemed to care much more about the food of the body than that of the soul. They ate away with such a zest, and the courses followed each other with such rapidity, that an Italian in the crowd just behind me exclaimed, *Che appetito !* (What an appetite !)

It was customary formerly on the evening of Thursday and Friday in the holy week to suspend an immense cross, thickly studded with brilliant lamps, within the cupola of St Peter's, so that the whole of the interior was illuminated from the centre, and from thence only, as there were no other lights in the church. This produced a most splendid effect ; but it has not been exhibited since the accession of the present Pope, who gives as a reason for its discontinuance, that "he will not have St. Peter's turned into an English coffee-house." But it is rather too bad to throw the whole blame upon us ; for, although I fear that my countrymen are not to be defended from the charge of levity and irreverence, I am not sure that they are worse than those of any other nation, and the very hour and nature of this ceremony render it peculiarly liable to be abused by the ill-disposed, of whatever country they be. I was not at the cathedral in the afternoon of this day, but I was told that there was a grand procession, that the high altar was washed, and that a part of the true cross, of the lance, and of the bottle which held the vinegar at the crucifixion, were exhibited to the people. The ceremony of washing the feet was also performed by the cardinals in some of the other churches of the city ; and in all, I believe, the tomb of our Saviour was represented. I went into one at nine o'clock at night, and saw a priest and a number of persons kneeling down, and apparently engaged in prayer before the image of a dead Christ, which was laid in a tomb, with a centurion sleeping on the ground before it. But why sleeping ? The gospel says nothing of this ; and to suppose it weakens the evidence of the resurrection. Why too do the Catholics antedate the events of this week, and begin to commemorate the crucifixion on the Thursday ?

(To be continued.)

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\* "Information and Directions for Travellers on the Continent, by Marianne Starke,"—a book which I strongly recommend to all who visit Italy.

## PAMPHLETS ON THE LOGOS.\*

WE are by no means surprised to find the attention of the Christian world much directed to the proem to St. John's Gospel. It occupies a distinguished place, certainly, in the controversy concerning the Divine Unity, on account of the apparent evidence which it yields in favour of the existence of more than one divine person. Yet the impartial inquirer ought to admit that nothing like the Athanasian Trinity is contained in the passage, and that there is no clear statement of it in any portion of the Bible. Even if it were granted that by *ὁ Λόγος*, the Word, one of the persons of the Triune Deity were intended, we cannot see why it should be always presumed that the person with whom *he was*, *πρὸς τὸν Θεόν*, should be the Father rather than the Holy Spirit. The common usage of the original term, God, with the article, *ὁ Θεός*, one would think, should be conceded to be the whole Deity; and if that concession be applied in the present instance, it will prove that *ὁ Λόγος*, the Word, forms no part of the Godhead, a conclusion which we think inevitable.

The two publications which we have now to notice, are proofs of the diligence, talent, and learning which are brought by our American brethren to bear upon questions of Christian theology. They both proceed upon what may be termed the *impersonality* of the Logos. Professing our *general* agreement with the authors of these treatises, we shall endeavour to convey an adequate idea of the hypotheses which they advocate, and freely suggest our remarks upon such parts of their interpretation as we may think less satisfactory, persuaded that they are animated by a love of truth, which is superior to all other considerations.

The *Sermon*, the publication of which precedes the Letters in point of time, contains little that is original; and, from the limits which the author has prescribed to himself, cannot be expected to offer much in the way of investigation; yet it is a simple, perspicuous, and impartial statement of the two principal theories which Unitarians have adopted. The preacher himself agrees with Lardner, rather than with the Improved Version.

We are inclined to think, and we shall probably furnish other illustrations of this remark, that interpreters of the proem sometimes profess to find more ideas in the distinct clauses than the writer himself intended to convey. Thus the preacher understands the Evangelist John to assert that the power and wisdom exerted in creation were not spontaneous, did not act by chance, but were *with God*, or with a great first cause, i. e. *he means to overthrow and sweep away by this little sentence the whole fabric of Atheism.* P. 13.

No objection can be felt to the assertion, that "power, wisdom, command, or word, cannot exist of themselves, or separately from the Being who puts them forth." And we make the quotation in order to notice an ingenious illustration contained in a note, derived from the late Professor Brown, of Edinburgh, who was led to the remark evidently by a very different process. "The power of God is *not any thing different from God.*" "This acutely discovered truth," remarks our author, "at once confirms and illustrates the explanations in the present discourse."

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\* A Sermon on the Introduction to the Gospel of St. John. By Samuel Gilman. Boston, 1828. 2d ed. pp. 24.

Letters on the Logos. By Charles W. Upham, Associate Minister of the First Church in Salem. Boston: Bowles and Dearborn, 1828. 12mo. Pp. 215.



We are quite disposed to agree with our author in the following opinion :  
 " I do not see that the slightest mention, either figurative, or literal, or typical, or allusive, is made to Jesus in the first five verses of this Gospel." P. 15. And upon this we would rest our defence of this passage against those who would turn it into an argument for the doctrine that *Christ* was *God*.

We think our author has not equal reason on his side in applying the 14th verse, " And the Word was made flesh," to the birth of Jesus Christ.

" By this I understand that the very same power and wisdom which were operative in the creation of the world, were implanted in the infant, or rather the embryo frame of Jesus, the son of Mary ; that his whole nature and character were miraculous ; that he spake and taught with super-human wisdom, that he acted with super-human power," &c.—P. 15.

The period when our Saviour received his divine commission, and was pointed out as the Son of God, was the period of the baptism. Then it was that God anointed Jesus of Nazareth with the Holy Spirit. And this period is, to our minds, distinctly marked by the position of the words in St. John's introduction, after the mission of John the Baptist.

It has always appeared to the author of the "*Letters on the Logos*," that the true scriptural theory, with respect to the office and character of Jesus Christ, has not yet been plainly expounded. The doctrine of the independent divinity of his nature, besides the entire want of scriptural evidence in its favour, is encumbered with so many radical difficulties and unanswerable objections, that we cannot for a moment hesitate in rejecting it. Then, on the other hand, there is a large portion of the language of Scripture which " appears difficult of interpretation upon the supposition of *his mere humanity*, in the sense in which that phrase is commonly received." P. 15.

Now, no believer in the divine authority of Christ is chargeable with the opinion of the mere humanity, in the most objectionable sense ; but we shall find that our author himself receives the proper humanity, the *pure* humanity, as a late writer has well expressed it, and differs only from other disbelievers in our Lord's personal pre-existence, in the interpretation which he annexes to the passages commonly urged in support of that opinion.

" The only refuge from these two views of his character appears, at first sight, to be in the opinion, that his body was the residence of a super-angelic and pre-existent spirit. But the evidence against this supposition also, drawn from the circumstances of his birth and infancy, his recorded growth in wisdom, (Luke ii. 52,) the descent of the Spirit upon him, and other considerations, accumulates to an amount not to be removed, and presses with a force not to be resisted. Difficulties like these have always been connected in my mind with these several views of our Lord's character."—P. 15.

The author attributes the train of reflection and research which has led to his present performance, to an accidental perusal of Lowman's Three Tracts upon the Shekinah and Logos.

After Michaëlis, he maintains that the first fourteen verses of John's Gospel are constructed in the form of counterpositions to opinions then prevalent ; that, in commencing the narrative of our Saviour's life and preaching, the Evangelist endeavours either to correct the errors of misguided friends, or to refute the false doctrines of open or secret enemies.

" The brief elementary propositions which he puts forth are evidently in-

tended for the prevention or the refutation of error. The whole structure of the sentences and the tone of the sentiments prove this. The style throughout is direct and dogmatical, corrective and controversial."—P. 19.

To us, we own, the evidence of this controversial character is by no means plain and decisive. We find only a succession of short but connected sentences, arising naturally out of each other, intimately related to the subject of the narrative, forming a suitable introduction to it, intelligible and pertinent in themselves, and by no means requiring the supposition of allusions to existing errors and prejudices. We doubt very much the supposed allusion in the eighth verse, which may, perhaps, be admitted to be as plausible as any of the others. But what can be more evident than that the Baptist himself institutes the comparison between himself and the Messiah?

After some metaphysical speculations as to its origin, our author describes the frequent periphrasis for Jehovah to be met with in the Chaldee paraphrases, of which we find the occasional use, he says, in the original Scriptures. Perhaps his first example, *Psa. xxxiii. 6*, "By the word of the Lord," can hardly be considered to the purpose; as it is clearly parallel to the subsequent phrase, "by the breath of his mouth;" nor are we quite satisfied with the second instance from *Psa. cv. 19*, "Until the time that his word came." There is some strange mistake in the note subjoined to these passages, "In the Septuagint Version, what in these instances is rendered 'the Lord,' is translated by *Λογος*." This would powerfully corroborate the author's argument; but yet it is certain that *Κυριος*, and not *Λογος*, is employed by the Septuagint, as the representative of the original word יהוה—*Lord* in the author's note must evidently be a mistake for *Word*. In the Targums or Chaldean paraphrases of the Scriptures, which were made for the use of the common people after the captivity of Babylon; this circumlocution of the "Logos of the Lord," for the simple name of Jehovah, is almost universally adopted. Thus the Jerusalem Targum translates *Gen. i. 27*, "God created man," by this phrase, "the Word or Logos of the Lord created man." In *Gen. xv. 6*, "And he," Abraham, "believed in the Lord," the version of the Pentateuch made by Onkelos says, "He believed in the word of the Lord." *Numb. xiv. 9*, "Rebel not against the Lord;" Onkelos, "against the word of the Lord," &c. P. 28.

Of the fact there can be no doubt, but we are not exactly prepared to admit that the phrase "was evidently adopted for the purpose of preserving the idea of the unity and spirituality of the Supreme Being." The scriptural writers themselves must obviously have been quite as much alive as any succeeding writers to these important ends, and yet they generally avoid the periphrasis; it is even doubtful whether there be a clear example of their use of it.

Letters III. and IV. contain an elaborate and accurate statement of the principles of Gentile philosophy and theology. We meet, however, with a sentiment which we can scarcely reconcile with that which we have just noticed. The author conceives that the great obstacle to the Grecian philosophers, in the way of reaching truth, was an ignorance of the possibility of the co-existence with material objects, and of the diffusion throughout the universe, of one Spirit, every where intelligent, every where and simultaneously active.

"If it be asked, why the knowledge of the existence of this one all-pervading Spirit was not obtained from the Jews; the answer is, that the reve-



rential circumspection observed by that people in avoiding the utterance of the name of Jehovah, and their practice of speaking of all his operations and interpositions and communications in the circumlocution before described, *had a tendency to mislead observers and travellers, rather than to inform them rightly on this subject.* There is good reason to believe that this custom among the Jews of attributing all revelations and manifestations from above, to the instrumentality of the Word, or Logos, of the Lord, *laid the foundations not only for erroneous opinions among their descendants, but also for much of those mysterious systems of divine philosophy which were brought to perfection in the school of Plato.*"—P. 41.

So that the very same mode of expression which our author conceives to have originated in "the wise policy of the Jewish divines," p. 26, and to have been most "evidently adopted for the purpose of preserving the idea of the unity and spirituality of the Supreme Being," p. 29, is now found to have been calculated to mislead and to have originated erroneous systems among the Jews, and to have been partly answerable for the reveries of Gentile philosophers!

The author conceives that,

"In the days when John wrote his Gospel, Judea, as well as the heathen countries, was overrun by teachers and preachers of every imaginable combination of doctrines, and that the truths of Christianity were in danger of being all swallowed up in the flood of conjectures, and hypotheses, and schemes, which was sweeping into one common confusion every form of philosophy or of faith. Many rash and bold adventurers from the heathen schools seized upon some of the articles of the Christian faith, and mixed them up with errors and fancies of their own. Christian converts also were captivated by the theories that prevailed, and were fond of associating them with the doctrines of the gospel."—P. 58.

Now, that these consequences did result in subsequent times from science, falsely so called, we are prepared to admit; but we doubt much whether a knowledge of its principles will tend much to elucidate the composition of any books of the New Testament, and least of all account for the original of any one of the gospels or narratives of our Lord's actions and discourses. These were written generally to prove and illustrate the divinity of our Lord's mission; and it would, we conceive, after the considerate Lardner, have been beneath an apostle to have incorporated with a life of his Master, a refutation of the wild and absurd theories of human philosophy. And, besides, can another instance be produced from the multifarious volumes of polemics, in which opinions are attempted to be refuted in the manner in which the Gnostic philosophy is supposed, by our author and some others, to have been refuted in the proem to St. John's Gospel? We are presented in the Fourth Letter with an ingenious scheme of the principles of Basilides, and also of Valentinus; but we cannot derive from them any aid to the understanding of St. John's Gospel till we have sufficient proof, which cannot, we think, be afforded, that at the time this Gospel was written (according to Lardner, A. D. 69) these principles had been introduced into the Christian system.

"It is well understood, that, in accordance with the practice in every heathen system into which it had gained admission, they (the Jews) had personified and given a distinct, substantive, and personal existence to the word 'Logos.'"—P. 78.

"Any reader of judgment will see what were the meanings attached to it in some of the most fashionable theories at the time when the Evangelist undertook to remove from it all erroneous significations, and to explain, in

brief and concise language, the sense in which it ought to be understood."—P. 79.

Now such a correction of popular errors seems to us to have a very remote connexion with the account of our Saviour's ministry, from which all such speculations were completely removed; and we cannot well conceive how an Evangelist could have been more unsuccessful than he has been, if his express object was to shew that the *Logos* had not a distinct, personal and substantive existence. He has, at any rate, used the language of *personification*, if, as we believe, he speaks of that which was in itself impersonal, and his language has been made the occasion of what we conceive to be erroneous doctrine concerning the pre-existence and divine nature of the *Logos* regarded as the spiritual part of our Lord's person.

Letter V. begins with the author's objections to the interpretation of *Logos* in the sense of the wisdom or reason of God.

"This interpretation, although infinitely more satisfactory than that proposed by Trinitarians, has never appeared to me," he says, "altogether sufficient or acceptable."

1. "It has by far too much of a philosophic aspect, and amounts in fact and precisely, either to the second or the first principle of Plato, according to the attribute it is supposed to mean.

2. "It is as contrary to the true idea of God to suppose any of his attributes personified in a particular object, or confined to a particular spot, as it is to suppose God himself personified in any object or form, which is idolatry; or confined within given limits, which is error equally gross and absurd.

3. "It is not settled which of the attributes of God is personified by *Logos*. Some suppose it to be his *reason*, some his *wisdom*, and his *mercy*, or goodness, might be equally well supposed.

4. "There are passages in which *Logos* is used, to the explanation of which this interpretation can in no manner be applied."

Other instances of what he calls the technical sense, the author conceives to be 2 Thess. iii. 1; 2 Tim. ii. 9; 1 John i. 1.

5. The author's last objection to this mode of interpretation is, what he believes to be a more satisfactory explanation and exposition of the meaning of the *Logos*, as used by John and the other Scripture writers. Of this interpretation we shall present an outline.

It has been asserted, that at a certain period it was the current practice of the Jews to speak of all manifestations, communications, and revelations from God, as made not by God or the Lord, but by his *Logos* or Word. It has also been attempted to be shewn in what manner the heathens, who became acquainted with this expression, and at last many of the Jews themselves, were gradually led to consider that another and a different being from the supreme original Jehovah was understood by the phrase, "The Word of the Lord." This last opinion is, however, rejected by our author, who, following in the steps of Lowman, comes to the conclusion, that "it was the great Jehovah, the one true God, who appeared to the Jews in the *Shekinah*, or who was concerned in those miraculous communications which were made to them." P. 107.

"The *Shekinah*, however, was merely an instrument in the hands of God, a medium by which he promoted certain ends, such as awakening attention, producing impression, or conveying knowledge."—P. 189.

"We shall be able to understand more fully the nature of the *Shekinah*,



or of the Divine appearances in the Jewish church, by examining the several appellations given to them.

1. "They were called, 'the Angel of the Lord.' Ex. iii. 2.
2. "Another name for the Shekinah was 'presence,' or 'the Angel of the presence.' Ex. xxxiii. 14, 15.
3. "The 'glory of God,' is another appellation given to the Shekinah. Ex. xxiv. 16, 17.
4. "The next title given to the appearances of God, in the ancient church, is 'his name.' 2 Chron. vi. 20, 21.
5. "The last title given to the appearances of a divine nature, in the Hebrew church, was the 'Mimra de Adonai' of the Chaldean paraphrases, which, as the Greek language prevailed and acquired a fixed predominance, was translated "The Logos or Word of the Lord." As this appellation was used in the ancient Scriptures and in their paraphrases to express the source from which the Jews had received their law and their religion, so we find that a similar title of office is applied to Eastern kings and rulers, viewed as the sources of authority and law to their people."—P. 116.

Our author proposes *five* modes in which the Shekinah may be considered.

1. The highest and most comprehensive import of a Shekinah is that which it communicates—the will, the purposes, the laws of God.
2. As an image of God, as a representation of his character.
3. As the appointed medium or bearer of God's will, and as the instrument selected for his special and peculiar use.
4. As a standing and particular proof of the existence and the presence of God, and of his connexion with us and interest in us.
5. As embracing any or all of these significations.

To these five senses in which the Shekinah is used, the author thinks the title Word is analogous.

"The first verse of the proem to St. John's Gospel contains three distinct propositions, in each of which Logos or the Word is used." The author considers it as bearing, in this place, the third signification ascribed to the Shekinah; namely, "an appointed medium or bearer of God's will." We subjoin the paraphrase:

"In the very beginning, at the creation, there was an appointed medium of communication from God to men; there was some being, or some thing, whose office it was to act as the bearer to the world of the Divine will. This is a natural, clear, and intelligible meaning of the expression, *Ἐν ἀρχῇ ἦν ὁ Λόγος*. But we perceive more fully its pertinency and its point, when we reflect that it was a popular objection to Christianity in the first ages, that it was promulgated at so late a period of the world. It was alleged, that if the gospel were, as its advocates maintained, a communication from God to men, it was not reasonable to suppose that so many generations would have been permitted to pass away, and so many hundreds, nay, even thousands, of years to elapse, previous to its being sent."

Where is the propriety of the translation of 1 Tim. ii. 6, Titus i. 3, *proper* season, *proper* times, in the sense of *suitable*, derived by our author from the late Dr. Jones?

"This position, which is so emphatically and repeatedly stated, must have been intended against some who alleged that the time of Christ's appearance was not the *proper* one."—P. 147.

But to proceed with our author's paraphrase:

"We do, indeed, believe that Jesus Christ was the word of God, that is, conveyed to us his will and his truth; but it is not just to charge us with maintaining that he was the first who ever discharged that office, for we do not believe that God spake to the world for the first time by and through him.

"It is not true that the divine interpositions and communications which have formerly taken place in the world, have proceeded from inferior beings, or other beings than the Supreme Jehovah. There has been no being or agent of any kind intervening to separate them from God. They have emanated from him alone.

"After having, in this way, removed a large amount of error, and settled clearly the truth, the Evangelist goes on still further, and in the next proposition, *καὶ Θεὸς ἦν ὁ Λόγος*, 'the Word was God,' or 'God was the Word,' positively and precisely asserts the position for which, following the footsteps of Lowman, I argued in the former part of the Fifth Letter.

"So far, indeed, from the truth are those opinions to which I have already referred, which attribute all the communications of a divine nature heretofore made to the world, to other beings than Jehovah; that, on the contrary, it is true, that in making these communications no other being, whether good or evil, high or low, has ever been employed at all. God himself, and alone, has acted and been concerned in them."

The author more briefly paraphrases the first verse thus:

"There were in the beginning divine communications to men. They have not proceeded from inferior or other beings, but directly and immediately from the Supreme God. The Supreme God has himself acted and been concerned in them."

"The meaning of the third verse," the author considers to be "something like this :"

"It is not true that the creation is the work of angels or of inferior spirits, or that part of it is the production of a good, and part of it of an evil being. In all its parts, and laws, and relations, it was framed by the interposition, the command, the Word of God himself. The origin of all things is to be ascribed to him.

"Verse 4. It will be impossible to develop the whole meaning of this verse without understanding all the ideas associated in the mind of the writer with *Ζωή* and *Φῶς*, which it would perhaps be unreasonable for us to expect to be able to do. All that we know is, that both these words were honoured with high stations in the philosophical schemes of that age."—"It seems clear that John, in this verse, overthrows the opinions which ascribed a distinct existence to Life and Light, and declares that the Word had discharged the same offices which they were erroneously supposed to have exercised."—P. 155.

"'In him was life.' In these words John declares that Life was not a separate being from the Word, but that all the ideas which had been associated with that term should be considered as included within the meaning of Word.

"In the remaining clause of the verse, Life is used in the place of Word, and is said to be the same with Light also. 'The Life was the Light of men;' and the Evangelist declares that those ideas which had been attached to Light, viewed as the source from which men receive a knowledge of truth, should be connected with Life, or, since Life was declared to be comprehended in Word, should be connected with Word, and considered as embraced within its meaning."—P. 155.

We cannot assent to the position which the author soon after lays down : "Indeed, it seems to me to be quite evident that our Saviour himself was much addicted to the practice of adopting phrases current in the speculations



of his day, and of applying to them a true Christian meaning." This we are aware was the favourite opinion of a late theological writer, but we have never yet been able to satisfy ourselves of its truth.

The 5th verse the author would translate, after Campbell, "And the light shone in darkness, and the darkness admitted it not."

"The 6th, 7th, and 8th verses are easily understood. The Evangelist gradually approaches the Christian revelation, removing errors and establishing truth as he advances."

Of the 14th verse, which the author justly considers as peculiarly important, he proposes the following paraphrase :

"Instead of being communicated, as in former times, through inanimate objects, the will of God has now been conveyed to us by the agency of a human being. A man has, in this instance, acted as the Word of God. Such a word has been as a Shekinah, has tabernacled among us. We have ourselves beheld it surrounded by such a glory as can belong only to what proceeds directly from God. Its glory was not in the least like that which accompanied former divine appearances. The Word, or Shekinah, which we have seen, was attended with a more sublime, even with a moral glory. It was full of grace, or goodness, and truth."

But we must dismiss this subject, and we do it with the general remark, that although our author has evidently bestowed much talent and labour on the investigation of this important subject, and although we can assent to several of his conclusions, yet, in the instances which we have pointed out, we conceive that there is much room for hesitation, and in the interpretation of the proem to St. John's Gospel greater simplicity may be attained.

#### A SISTER'S GIFT.\*

THIS little work belongs to a class which, in all the multiplicity of children's books, is not overstocked. It aims at communicating religious knowledge, and exciting religious feeling, without any bias for particular tenets, and it consists chiefly of conversations on Bible History, "grave, yet not dull." We hear much of the difficulty of explaining the Bible to children, and we often meet with those in whose house it is for that reason almost a forbidden book ; they cannot pretend, they tell you, to answer the questions that may arise ; they have not made up their minds on some points, or they do not think it right to instil their opinions. The captious philosophy of the day would almost persuade us to rewrite the Scriptures, and those whose conceptions of the Deity, of his providence and dealings, were mainly derived from the Bible, are yet so cautious that they dare not trust it in the hands of their children, for fear of misapprehension, and unworthy notions of Him who gave it, and whom it declares ! Surely this is being "wise over-much." But what is the danger ? The grosser errors occasioned by figurative language it is in the power of any mother to rectify ; if she be inexpert at the task, let her take the volume under review as a model. But we are told of partial views of God's government, false and unphilosophical notions. Is it to be supposed, we would ask, that a child's mind *could* embrace the most enlarged views of such subjects, however correctly

\* Longman. Second edition. 5s. 6d.

presented? May we not be allowed, where the whole is too vast, to call the attention to a few important objects, at the risk of a temporary inattention to outline or relative position? And what could we select more important than the immediate inspection and care of the Almighty Parent over his creatures; and how could we embody that idea, and present it to the mind with more force, or in more lovely colours, than we find it in the Old Testament? Who that lives ever regretted the speculative errors he might imbibe from the story of Joseph? Who cannot remember the time when a Deity appeared to him to hover in the clouds and watch the floating cradle of Moses; and who would wish *not* to have felt what philosophical generalities were then incapable of exciting? Which of us but might trace something of that confidence in Divine protection, that fearlessness of virtue which we are willing to ascribe to rational convictions, to the early sympathy with Daniel when "he kneeled and prayed as heretofore," and the delight of seeing him in the lions' den, when "the Lord gave command, and the lions harmed him not"? All the speculative accuracy that man ever attained would be dearly bought at the expense of this early truth of feeling, if such were the price. Happily it is not so; there is no better means of raising our minds to the whole, than by making ourselves acquainted first with a part, and though the immediate effect may be to produce a disproportionate, that is, a *false* opinion of its importance, we need no other correction than an extension of knowledge. Tell a child of general laws and systems of worlds, and what becomes in his feeble mind of the care of the Deity over an individual? It is lost in the impossibility of comprehension. Shew him rather the hand of the Almighty, as it sheltered and guided the patriarchs, and he may then proceed by degrees till he can conceive of that care which extends to mankind in all ages and climates, and blesses even the beasts of the field and the tribes of the air. We have no hesitation in saying, that this is the natural progression of the mind, and that a premature infusion of general ideas, if it were possible, would not be desirable. We are not to be uneasy that we cannot force upon our children mental food already digested, or starve them from the fear of pernicious ingredients; but to furnish them with the simple materials which experience has pointed out as fit for their age, trust them to the natural use of their own powers, and, above all, not forbid them the manna from heaven. Without being over-anxious, we may offer an occasional hint, and thus lead the way to an enlargement of thought; we may point out the connexion between what is already known and what is beyond; but our object should be to exercise reason rather than to store the mind with its results. Children are often bewildered with words, and here our assistance is needed. On sacred subjects we have a kind of sacred language which should be distinctly explained, and we regret that "Sister Anne," in our story, has occasionally neglected this opportunity of being useful. In the conversation on the conduct of Jonah, she has very properly remarked upon "jealousy," as applied to the Almighty, but she has neglected to explain (she has even contributed to misrepresent) that "*fear* of God," which is so far from approaching to dread, or to any other unpleasant sensation, that it might rather be called the climax of love and reverence. The subject is thus introduced:

"Harriette.

"You said just now, Anne, that God will protect those who love and *fear* him as they ought. Do you know I feel as if I loved him so very much that I am not afraid of him.—Is this wrong?"



She is told in reply :

" This is just as you *should* feel, but as few people except young children *do* feel, because as we grow up almost all of us do something to forfeit our self-esteem, which makes us fear the just displeasure of God ; and though we may repent and amend, we cannot be exactly sure of the just degree of punishment we deserve, and this makes us unhappy, and fear God as well as love him."

The fear of punishment is confounded with the fear of God in this passage, and it is altogether an unfortunate specimen of the author's, or Sister Anne's, logic. We have first the assertion, that " as we grow up most of us do something to forfeit our self-esteem," implying that children are faultless, or that " most of us as we grow up," instead of improving, are growing less worthy, which is not very judiciously suggested. The difficulty would have been avoided, and a better impression produced, by observing, that as we grow older we become more aware of our faults—which, it is to be hoped, is equally true. We have now the consequence, which implies a common, but a very incorrect, notion of punishment : " Though we may repent *and* amend, we cannot be exactly sure of the just degree of punishment we deserve, and this makes us unhappy." Punishment, as awarded by God and a part of his final dispensations, is rather *required* than deserved ; and a fault that is " amended," neither requires nor deserves that correction should follow. We learn to speak and to think incorrectly on this subject, from a false analogy with human laws, and the penalty annexed to specific acts, for the good not so much of the individual as of the whole. If we must needs be unhappy when we have both repented and amended, it must be, at least it *should* be, from regret that we could ever fix a stain on the soul ; and this will contribute to the fear of God in the scriptural sense, but not to the dread of his judgments towards us. " The fear of the Lord," says Sister Anne, " is called the *beginning* of knowledge, which teaches us that we should proceed farther ; viz. from his fear to his love." What would Solomon have said to such an exposition of the " beginning" (the first principle, that is, or foundation) of wisdom ?

Two chapters on the fall of Jerusalem are interesting, and the subject is well selected, as it illustrates prophecy, and is too full of horrors to be desirable in a more detailed account. The same may be said of the sufferings of the early Christians. In the conversation " on the Superintendence of Divine Providence," we have, by way of illustration, a history of the loss of the Kent Indiaman.

" I will try to recollect," says Anne, " some instances of persons who have been preserved in circumstances which may be truly called providential. The first which occurs to me is the loss of the Kent Indiaman. During a severe gale, I think in the Bay of Biscay, an officer, accompanied by a seaman, went below to replace some furniture that was likely to be injured by the violence with which the ship rocked from side to side. As there would have been danger from a candle, they took the precaution of securing the light in a lanthorn ; but as soon as they had reached the hold, (as that part of the ship is called,) a violent shock which the ship just then received, broke the lanthorn ; and a tub which contained spirits having been burst open by the same shock, the spirits caught fire, and the place was full of flames in an instant."

The expedient of making a hole in the ship was then tried with partial success, but the storm continued, and we are told, " it was soon perceived

the ship was gradually sinking, as well as still on fire in parts which the water could not reach."

"Ellen.

"How dreadful! What could they do now?"

"Anne.

"That which has often brought present help in time of trouble. They united in prayer to that Being whose power is never found unequal to the aid required."

A ship is seen bearing down towards the Kent, and all are saved, except those whom fear or intoxication had rendered unmanageable.

"At the beginning of the tempest," we are told, "the ship which came to their assistance was more than a hundred miles before the Kent, and after it had been beaten back by the storm, and received the sufferers on board, pestilence and famine would most probably have arisen had they been long at sea; the wind, however, continued in the same quarter till they had happily landed in England, when it almost immediately changed."

In the manner of telling this story, there is an evident attempt to suggest that the laws of nature are occasionally a little *warped* for a particular object—to answer, for instance, the prayers of good men. To say that these semi-miracles are without a shadow of proof, is not saying enough. To call our attention to some special marvel, the immediate operation of Heaven (as though there could be any agency *but* that of Heaven!) is to teach us to overlook the common and unceasing blessings of life, as if they were unworthy of notice, or as if they had some other source. It may be observed, moreover, that however extraordinary an occurrence, it is not "providential" unless we approve the result!—a method of classification much more likely to confirm our prejudices than to rectify our opinions and teach us humility. It is not necessary to withhold the "Sister's Gift" on account of this story, (indeed it would be useless, because the idea is so prevalent that a child cannot fail to meet with it,) but a few remarks from a parent it certainly needs—the more so, perhaps, as a tale in *Evenings at Home* (Providence or the Shipwreck), which is likely to fall to the share of the same little readers, is objectionable by running into the opposite extreme. We can safely recommend the rest of Sister Anne's instructions as pleasing and harmless, conveying a variety of useful information, and well prepared for Sunday-evening amusement.

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### CONSISTENCY.

You murder *one*,—the gallows is your fate;  
 You murder *many*—and you serve the state;  
 A robber if some *small misdeed* you do,  
 Commit *gigantic crimes*—a *hero* you!  
 Tell me, ye moralists of exalted station,  
 Where, where begins the splendid transformation?

J. B.

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## REFORMED CHURCHES IN FRANCE.\*

THIS work, which is intended to supply the place of the *Nouvel Annuaire Protestant*, (the publication of which has been suspended since the year 1821,) will be very acceptable to all who take an interest in the prosperity of the French Protestant Church. From his residence in the metropolis, and still more from having been for thirty years in correspondence with his brethren in the ministry, M. Soulier was well qualified for the task which he has undertaken; and we can truly say, that he has executed it with a degree of care and accuracy which call for our warmest thanks. The information which he furnishes is full and circumstantial; and if there be any deficiencies, they are such as arise not from any want of diligence in the writer, but from the extreme difficulty of obtaining answers to inquiries addressed to a large body of men, scattered through an immense district of country, and many of them probably distinguished by no very regular habits of business.

When France had had time to breathe after the troubles of her Revolution, the Protestants were of course anxious to take advantage of the improved aspect of the times, in order to obtain the distinct sanction of the government for the celebration of their worship. They accordingly procured a law to be passed, (bearing date April 8, 1802,) which gave to their church a regular constitution, prescribed the manner in which their pastors were to be chosen and approved, and made a provision for their maintenance.† In conformity with the provisions of this law, a number of consistorial churches were shortly organized, and of these M. Soulier gives us a very detailed account, taking them in the alphabetical order of the departments in which they are situated. Under the head of each, he tells us, 1st, when it was organized; 2dly, into how many sections it is divided, who are the actual pastors, and where they reside; 3dly, what buildings are consecrated to public worship; 4thly, what are the services which are there celebrated; 5thly, the charitable societies; and, 6thly, the schools. Under the 3rd and 4th heads, it appears that in some instances the buildings in which the services of the Reformed are held are old Catholic churches, which have been assigned them by the government—in others they are new ones, which have been built by the congregation, with assistance from the government or the commune, or from both—in others they are private houses—and in others there is no church at all, but the service is performed in the

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\* *Statistique des Églises Réformées de France, suivie des lois, arrêtés, ordonnances, circulaires, et instructions, qui les concernent; de l'indication des sociétés religieuses et des écoles; avec un tableau général.* Par A. Soulier, Ancien Pasteur. Paris: H. Servier, 1828. Pp. 284.

“Chacun professe sa religion avec une égale liberté, et obtient pour son culte la même protection.”—*Charte Constitutionnelle*, Art. 5.

(A Statistical Account of the Reformed Churches of France, followed by the Laws, Decrees, Ordinances, Circulars, and Instructions, relating to them; and by an Enumeration of their Schools and Religious Societies. By A. Soulier, Retired Pastor. Paris: H. Servier, 1828. Pp. 284.

“Every one professes his religion with equal freedom, and obtains for his worship the same protection.”—*Constitutional Chart*, Art. 5.

† See this law given at length, pp. 183—190.

open air. At Chalançon, for instance, "in winter there is a service every Sunday; in summer there are two services each Sunday, two Sundays out of three in the temple, and on the third the service takes place in the open air, and in a central situation, in order that those of the faithful whom the distance and bad roads prevent from coming to the temple, may sometimes join in public worship." P. 12. In some places there is service conducted by a pastor every month or six weeks; in others every fortnight; and in the large towns once at least every Sunday, besides explanations of the Catechism, frequently one weekly service, and two on fast-days; and there is generally a service read by one of the flock on those Sundays when no pastor is present. In some of these churches there are Sunday-schools, *dépôts* of religious tracts, savings' banks, (*sociétés de prévoyance*), and missionary societies; and in almost all there are Bible Societies and schools for elementary instruction. The following are the sums total of the recapitulatory table:

|                               |      |                               |     |
|-------------------------------|------|-------------------------------|-----|
| Consistories and Oratories .. | 96   | Religious Tract Societies and |     |
| Pastors .....                 | 305  | Depôts .....                  | 59  |
| Buildings consecrated to wor- |      | Savings' Banks .....          | 8   |
| ship .....                    | 438* | Sunday Schools .....          | 79† |
| Bible Societies .....         | 451  | Elementary Schools .....      | 392 |
| Missionary ditto .....        | 124  |                               |     |

The name of *Oratoires* has been given to those isolated churches which are too inconsiderable to be formed into separate consistories, and which have, therefore, been annexed to those to which they were the nearest in point of geographical situation. Of these, several of the more ancient were made into consistories by a royal ordinance of the 24th of April, 1822, and new churches are perpetually springing up, and obtaining the sanction of government, under the name of *Oratoires*. It is very gratifying to record the manner in which this is done, and the facilities which are granted by the local and national authorities. The following may be taken as an instance (p. 174):

"Recognized 30th August, 1825.

"The Protestants of Ageux, and those who inhabit the department of the Oise, being very desirous of celebrating public worship, announced to the Mayor of Ageux their intention to meet, in order to fulfil this pious duty, in a house which they pointed out to him. The latter thought that he ought to give notice of it to the minister of the Interior. His Excellence, after having obtained local information and with the advice of the Préfet, wrote to this magistrate the following instructions:

"Monsieur Préfet,

"I see no objection to these meetings, provided they be held conformably to the laws, and I beg you to acquaint the petitioners that the permission which they request is granted them. Accept, &c.,

"(Signed) CORBIÈRE."

\* Of these the greatest number are in the departments of the Gard, of the Drôme, and of the Ardèche, there being in the first 75, in the second 32, and in the third 17.

† The English reader will be struck by the small proportion of Sunday-schools; but in France and Switzerland it is the custom (whether good or bad, we will not here stay to determine) to give religious instruction to children chiefly on the week days, especially on Thursdays, and scarcely at all on Sundays.



At St. Dié, in the department of Vosges, the Mayor of the town having consulted the Prefect and the Minister of the Interior, made use of the following terms in his answer to the Protestants:—"Thus then you may meet, as often as you think fit, under the protection of a pastor legally appointed; and if any worthless persons come and disturb you, (which God forbid!) I shall be obliged to you to inform me of it immediately." And at Libourne, in the department of the Gironde, the Protestant committee having given information to the proper authorities, and having fixed the day for the opening of their house of prayer, invited the Sub-prefect, the Mayor, and the Commissary of the Police to assist at the ceremony; and on the appointed day, Oct. 29, 1826, these magistrates were seen to occupy the seats which had been prepared for them, in company with many pastors of the department, who wished to sanction this inauguration by their presence and their prayers (pp. 176, 7). While we are on this part of the subject, we cannot forbear quoting a passage from the Introduction, in which the venerable author expresses feelings of pious exultation, in which we can readily and deeply sympathize.

"How sweet a satisfaction must it be," says he, "to the French Protestants, (and more especially to the small number of old men who still recollect those days, or rather those dark nights, in which they travelled immense distances to find a sanctuary in some gloomy forest, on the summit of the mountains, or in a cave of the rock,) to see the glory of our Zion, and to contemplate its walls rebuilt, its altars restored, and the simple, but solemn, gospel worship which was celebrated by our fathers, enjoying the same advantages as that of the state! With what sentiments of gratitude and love ought they not to be filled towards their legitimate sovereign when they see their churches arrived at such a degree of prosperity and of consideration as they never enjoyed before, not even under Henry IV.! Yes! it is no longer benevolent intercession which lends its assistance; it is no longer that toleration for which our fathers and some old men still living raised to heaven the accents of their gratitude; it is not even the religious philosophy of the day which proclaims and guarantees the freedom of our worship, and places the children of reform in perfect security;—it is the constitutional chart, it is the fundamental law of the state, which guarantees their rights, and renders them imprescriptible like itself."

This account of the present state of the French Protestant church is followed by the law of April 8, 1802, already referred to. From this it appears, among other things, that no change can be introduced in the doctrine and discipline of the church, nor any synod held, without the permission of the government; and the pastors, who are to be elected by the consistories, must have this choice confirmed by the king; but this confirmation has, in point of fact, never been refused, except in one or two instances.

We have then the discipline of the church, pp. 191—243, but this is evidently (as indeed M. Soulier acknowledges, *Int.* p. iv.) a little out of date in the present day; for no one would think, in this age, of hurling the terrors of excommunication against even impenitent sinners (p. 211, art. xvii.); and it would be as difficult as it would be invidious to put a stop to dancing among so gay and light-hearted a people as the French (p. 241, art. xxvii.). We imagine, too, that although there is a provision for the holding of conferences and of synods, both provincial and national, these have in fact fallen into desuetude, and that the affairs of the churches are now regulated entirely by their consistories, with the sanction, however,

in important matters, of Baron Cuvier, to whom the management of these things is intrusted by the government (p. 255). A consistory is composed of all the pastors of the churches which it is to govern, and of lay elders, not fewer than six, nor more than twelve, chosen from among the most opulent and respectable citizens of the communion, half of them to be renewed every two years, but the same may be re-elected (p. 186). The book concludes with the laws and decrees relative to the choice and the salaries of the pastors, the building and repairing of churches, the bursaries for students at Montauban and Strasbourg, and various other matters of legal arrangement.

The only important omission which we have to notice in this work is, that it contains no *census* of the actual numbers of the French Protestants. M. Soulier tells us in the Introduction, p. vi., that he did intend to furnish such a statement, and had begun the work, but that he found it so difficult to obtain correct information, that he was compelled to abandon it. In one account which we have seen, the Protestants of France are estimated at from two to three millions. This is probably considerably above the truth. In the Reformed church there are four hundred and thirty-eight buildings consecrated to public worship; to these we may add one hundred more, in consideration of those who worship in private houses or in the open air; and for the members of the Confession of Augsburg,\* let us suppose that there are sixty-two, i. e. six hundred in all; and if we reckon one thousand individuals for each of these, we shall have six hundred thousand as the whole number of the Protestants of France. Allow that they may be reckoned at one million, the disproportion between this number and thirty millions, which is the whole population of the country, is by no means so discouraging as may at first sight appear; for not only is this one million by far the most intelligent, well-educated, and active part of the population, but it is not to be supposed that all the rest are either unbelievers or firm Catholics. Many, very many, are to be found who are simply indifferent on the subject of religion; and many, again, who, though they profess to belong to the Catholic communion, are very loosely attached to it, and would not only listen with attention and candour to the arguments of Protestants, but might, with but little difficulty, be induced to join with them in the celebration of public worship. It is to both these classes of persons that the Protestants ought to address themselves, with all the zeal and the earnestness, yet with all the prudence and the gentleness, which so good a cause demands. If they do this, their numbers will continue rapidly to increase. The arts and the violence of the Jesuits will do nothing against them; and they will find invaluable auxiliaries in the improved system of education which is now adopted, and in the firmer establishment of constitutional liberty which has lately taken place. It is our most sincere hope and fervent prayer that they may go on and prosper.

W.

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\* These are chiefly confined to Alsace, on the banks of the Rhine.



## DR. DRUMMOND'S LETTERS TO LORD MOUNTCASHELL.\*

THIS is an excellent piece of argument—firm, but courteous; spirited, but temperate: a good specimen of the *suaviter in modo* with the *fortiter in re*. It is the language of a man who knows the truth, and, feeling its importance himself, resolves that others shall know it too. And they will, they *must* know it, if solid reasoning and sound sense have not quite lost their influence over the human understanding. Unitarians, as a body, owe much to Dr. Drummond for this manly defence and clear exposition of their opinions: but the Unitarians of Ireland can best appreciate the value and importance of his exertions. Beset with ignorance and fanaticism the worst and most teasing, those of High Church or Orthodox dissent (compared with either of which, Catholicism is liberality itself), this little work to them must be as manna in the wilderness. Nay, even the more moderate (may we without disrespect add, more timid?) of our brethren, those who are not disposed to go all lengths with Dr. Drummond in his views of the person of Christ, cannot but yield their tribute of approbation to the honest labours of this champion of religious liberty. How reviving to such minds as Montgomery, Porter, and Blakley, the reflection that their exertions to stem the torrent of bigotry and persecution should be thus powerfully supported! The “blind leaders” of their Synod may do their worst; the fires of a misguided zeal may be kindled; the “demon of discord” may bestir itself even to excommunication; but what of all this? They have the support of an approving conscience; and besides this, they have a pledge in the appearance of this little work that they will not want for the sympathy and encouragement of the wise and the good. Let the consideration of this circumstance be as a cloud by day, and a pillar of fire by night, to guide them in safety through the deep waters of affliction.†

But it is time to enter on the consideration of the work before us. It consists of five Letters, which were originally intended to appear seriatim in the pages of the Monthly Repository. The author, however, judging, we think wisely, that much time must necessarily elapse before they could all be brought before the public in this manner, and also that they would be more accessible to general readers in their present shape than if spread out in five different numbers of a periodical not so well known in his own coun-

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\* Unitarian Christianity the Religion of the Gospel, and the New Reformation a Chimera: in Five Letters to the Earl of Mountcashell. By William Hamilton Drummond, D. D. Hunter, London; Hodgson, Belfast.

† We agree entirely with the advice given by Dr. Drummond to our brethren the Arians of Ulster, the victims of as vile a spirit of persecution for religious opinion as ever disgraced the annals of the Inquisition:

“*Let them separate.* With what evangelical feelings can they return from the den of discord to preach the religion of peace and love to their people? *Let them separate.* How exhort to forbearance and amity, while the yells of orthodoxy and the surges of bigotry are roaring around them, with a turbulence which all the pure, copious, and sweet-flowing oil of Montgomery's eloquence is unable to allay? *Let them separate.* ‘What communion hath light with darkness, and what concord hath Christ with Belial?’ *Let them separate.* The interests of gospel truth, the peace of society, the edification of the people, and their own happiness and respectability, demand that the Christian few should come out from the venerable body. Remembering that ‘evil communication corrupts good manners,’ let them flee from contamination; and, being warned of the insidious designs that have been formed for corrupting their youth and occupying their pulpits with orthodoxy, let them beware, ere it be too late, of the leaven of the supplanters.”—P. 58.

try as we hope ere long it will be, abandoned his original intention in favour of a pamphlet ; and we have no doubt that in this form the known talents of the writer, and the acknowledged importance of the subject, will insure it a very general perusal amongst the Protestants of Ireland who are more immediately interested in its contents, whether in the church or out of the church.

The first of these Letters having already appeared in the Repository, all that we need say of it at present is, that it lays before us the cause of the publication, maintains the utility of discussion and the right of private judgment, and that the word of God is the only judge in religious controversy. We refer our readers to No. XIX. pp. 433—438, to refresh their recollection of its contents. We are quite sure from what they have already seen that they will be anxious to see more of so interesting a discussion, and we shall therefore proceed to make as copious extracts as the nature of our work will permit.

The second Letter kindly furnishes Lord Mountcashell with some useful information on a point of which we suspect others of the nobility besides his Lordship are wanting in grace, wisdom, and understanding ; namely, the difference between Unitarianism and Socinianism, which information, if they are as wise as they would appear to be, they will do well to avail themselves of in future orations and harangues.

“That some of my numerous antagonists should call me hard names, misrepresent my principles, and impute to me a belief in doctrines on which I have expressed no opinion, or which I altogether discredit, gives me neither surprise nor concern. There are Shmeis in every age, and all animals will follow the instincts of their nature. But you, my Lord, are of more exalted kind. You are not of the *ignobile vulgus*, but a Peer of the realm, and, as I am most willing to believe, a philanthropist and patriot. I therefore own, that I felt some degree of astonishment that your Lordship should deign to join the rank of those who explode their theological hatred in nick-names—that a nobleman, who should be the flower of courtesy, should stoop so low as to place himself on the platform with vituperative polemics. Your Lordship recollects that ‘be courteous,’ is the precept of an inspired apostle. But, perhaps, your Lordship thinks the duty recommended by the precept, should extend only to those whom you recognize as your own ‘household of faith.’ The same apostle, however, admonishes us to ‘honour all men,’ and I cannot find that the religion of Christ makes any exception of those who worship the Father in spirit and in truth, *i. e.* Unitarians. You have no right nor authority, my Lord, to call me a Socinian, more than I to call your Lordship an idolater. I avow myself to be a Bible, or Unitarian Christian, and he who calls me by any name deduced from that of an uninspired mortal, gives me a name which I reject and disavow.”—Pp. 7, 8.

But though the term Socinian is very properly objected to when applied to Unitarians as a body, it is contended that as a reformer, a scholar, and a man, few stood higher than Faustus Socinus, and Dr. Drummond employs several pages in a defence of his character, and an exposition of his opinions and those of his followers, concluding thus :

“Another great error of the Socinians, for which in the judgment of some who have climbed to the apex of orthodoxy, they deserved not only temporal, but everlasting burnings, was their assumption of the exercise of reason in the interpretation of Scripture. How any one pretending to the name of Protestant can utter a syllable against the use of this faculty in the consideration of those very subjects in which it is most required, I am at a loss to comprehend. The instant they lay it aside, they are felled prostrate by the



**Infallible Church.** They virtually acknowledge the necessity of popes and councils to lead them; and every argument which they advance against the use of reason is in support of that spiritual tyranny to which the genius of Protestantism is so decidedly opposed. How do Protestants overthrow some of the chief doctrines of the Roman Church, but by the two-edged sword of Reason and Scripture? How do they argue against transubstantiation? How prove that the words on which that doctrine hangs are not to be understood literally? I have asserted elsewhere, and I repeat the assertion here, that there are no texts in the sacred volume half so favourable to the doctrine of the Trinity as to the doctrine of the real presence in the Eucharist. If, in the latter case, we follow the dictates of reason in giving a figurative meaning to the clear and strongly expressed texts which are adduced in support of the doctrine of transubstantiation, then are we constrained, *a fortiori*, to follow the same reason in giving a rational interpretation to the less clear and less strongly expressed texts which are supposed to favour the yet more appalling doctrine of the Athanasian Trinity of persons in the Deity.

"I consider it, my Lord, as the greatest insult that can be offered to the word of God, to say, that reason is a standard by which it refuses to be tried and interpreted. Such an avowal would, at once, yield to unbelievers all they require. They would seize on the concession with avidity, and 'profit by the folly' of those who made it. But Unitarians give no such vantage ground to the enemy. They maintain that the gospel is agreeable to the rules of right reason, that it teaches a 'reasonable service,' that its inspired pages do not refuse, but invite reason, in all its purity, and in all its acuteness and energy, as improved by study, reflection, exercise, to examine and understand them. The enlargement of the understanding is the opening of the eyes to the contemplation of evangelical truth. Not the use, but the abuse of reason, leads, on the one hand, to infidelity, while its suppression leads, on the other, to superstition. 'Prostrate the understanding,' is the watchword of Priestcraft; but the gospel desires us in understanding to be men, *i. e.* rational beings, whom God has formed in his own image, and endowed with the excellent gifts of reason and conscience, to know and perform his will. God himself is introduced by the prophet as challenging his people Israel, to *reason* with him, that he might convince them by irrefragable arguments of his mercy, and their iniquity. 'Come, now, and let us *reason* together, saith Jehovah.' (Isaiah i. 18.) Again, he reprehends them for being less observant of his judgments than beasts of their masters' service, or birds of the times and seasons. 'The ox knoweth his owner, and the ass his master's crib; but Israel doth not know, my people doth not consider.' (Isaiah i. 3.) 'The stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord.' (Jeremiah viii. 7.) On what are these just reprehensions founded, but on shameful neglect or inattention to the dictates of that reason which is 'the lamp of Jehovah' in the mind of man? The creatures of instinct shew more wisdom in following the laws of their nature, than the nobler creature whom God has gifted with the superior gift of intellect, and seem to reproach him with ingratitude and folly for the abuse of so valuable a possession. But never was such reprehension laid on the Israelites more justly than it might now be laid on those who think they honour God by depreciating his work, and who insult the giver by vilifying the gift. Our blessed Saviour blamed the Jews for not making such use of their natural powers in reading the Scriptures as would have led them to discover the signs of his coming. He admonished his disciples to hear and understand, and he expressed wonder, mingled with blame, at their slowness in not comprehending his meaning when he spake in parables. 'Are ye also yet without understanding?' (Matthew xv. 16.) And again, 'How is it that ye do not understand?' (Mark viii. 21.) The Apostle Paul was a great reasoner. He *reasoned* three Sabbaths with the Jews of Thessalonica—and when he stood arraigned before Felix, 'he *reasoned* of righteousness, temperance,

and judgment to come.' In his instructions to Timothy, relative to the duties of the pastoral office, he exhorts him to refuse 'profane and old wives' fables,' in which may be included all irrational doctrines; and not to 'neglect the gift that was in him,' the peculiar illumination of the Holy Spirit, by which his intellectual perceptions were quickened and brightened. 'God,' saith he, 'hath not given us the spirit of fear,' that dastardly spirit which suffers itself to be dragged at the chariot-wheel of priestly authority, or awed by the scowl of superstitious terror; but the spirit 'of power, of love, and of a *sound mind*'—that spirit which dares to assert the right of private judgment; which, with a true feeling of evangelical charity, allows to all the liberty it claims; and which prefers the simple dictates of reason, as illumined by the word of God, to all the mysterious jargon of Fathers, Popes, and General Councils."—Pp. 14—16.

The innocence of involuntary error in matters of religion is thus forcibly maintained:

"I 'cordially concur' with the apostles, my Lord, in believing that the Heathen nations will not be eternally damned, nor even such Christians as fall into unintentional error. They who run the greatest risk may be those who think themselves in least danger; for it is written, 'there are first that shall be last, and last that shall be first.' Were it left to my own choice, I should infinitely prefer to take my lot with

'The poor Indian, whose untutor'd mind  
Sees God in clouds, or hears him in the wind,'

than with the man who, calling himself a Christian, and holding in his hand that sacred volume which inculcates precepts of universal love, stalks about in Pharisaical pride, judging his neighbours, and dooming them to everlasting woe, because they do not profess belief in opinions which would shock the common sense of a Hottentot.

"I trust, my Lord, that in you the natural sense of right and wrong has not been so obliterated by a heartless, dogmatic theology, as to make way for the adoption of the horrific belief, that error, though invincible, will subject men to the everlasting wrath of Him 'who knoweth our frames, and remembereth that we are but dust.' Surely, you will not, with some of our modern gladiators in the arena of polemics, contradict the great Teacher, who has said that 'that servant who *knew not* his Lord's will, and did commit things worthy of stripes, shall be beaten with few stripes.' (Luke xii. 48.) Nor will you maintain, that the Apostle Paul was in a fatal error when he said, that he obtained mercy, though he persecuted the church of Christ, because he did it *ignorantly* through unbelief. (1 Tim. i. 13.) Nor that the Saviour of the world founded a plea of pardon for his executioners on a principle deserving the infinite wrath of the Creator, when he prayed, 'Father, forgive them, for they *know not* what they do.' (Luke xxiii. 34.) Nor that the great Creator himself was unjust or unmerciful, when in the law of Moses he granted special indulgence to the sins of ignorance, as recorded in the 15th chapter of Numbers, and declared that 'whosoever killeth his neighbour *ignorantly*, whom he hateth not, he is *not* worthy of death.' (Deut. xix. 4—6.) Yet with all these passages of scripture gazing in their face, do some of our great preachers unblushingly allege, that all errors of opinion, by which they mean all opinions different from their own, must subject those who hold them to everlasting burnings.

"Well did David pray, 'Let us fall now into the hand of the Lord, (for his mercies are great,) and let me not fall into the hand of man.' (2 Samuel xxiv. 14.)"—Pp. 18, 19.

Letter third explains the leading features of Unitarianism. We earnestly recommend a perusal of the following passage to those who, Unitarians in all but the name (and many such there are), feel either ashamed or afraid to avow themselves such:

"Some worthy members of Unitarianism object to the adoption of the name Unitarian, from having heard it so frequently coupled with reproach;



or from thinking it associated with doctrines which they do not approve. They would, therefore, prefer the name of Protestant Dissenter, forgetful that this name also is coupled with injurious epithets, and that dissent from the law-established Church is thought by many to be the worst species of heresy. Let them remember that the first Christians were a sect 'every where spoken against;' and that 'on evil times and evil tongues though fallen,' they should not be deterred by the obloquy attached to a name, from giving that testimony to the truth which the name implies. The term Protestant Dissenter is local and inappropriate. All who have rejected the Church of Rome are Protestants; and all who, in England and Ireland, reject the church established by law, are Dissenters. But in Scotland and other countries, where Presbyterianism is the established religion, the members of the Church of England are Protestant Dissenters. The term Unitarian Christian is free from these objections. It expresses our belief in the fundamental truth of the Bible, and unites us with all who profess the same belief in every region of the world. Agreeing that 'there is one God, and one Mediator between God and men, the man Christ Jesus;' they may well agree to differ in points of subordinate interest, which are not so distinctly revealed. I hope and pray, my Lord, that no metaphysical hallucination on any subject beyond our powers, or deduced from texts which admit of different interpretations, will prove a cause of discord among them, to make 'the Philistines rejoice, or the enemies of the Lord blaspheme;' but that they will take a lesson from the motto of your Lordship's coat of arms, '*vis unita fortior*,' they are stronger by union; and not weaken the efforts which must be made for the revival of 'the faith once delivered to the saints,' by disagreement about a name, which is sufficiently characteristic, which is not taken from that of any mortal, and which does not, like Socinianism and Arianism, imply the adoption of any doctrine to which they can object. The appellation of Christian alone would certainly be preferable; but it is claimed by all denominations, and the time has not yet arrived for Unitarians to be honoured by that title, *κατ' ἐξοχήν*, beyond all others."—Pp. 20, 21.

On the subject of "great names," as authorities in matters of religion, the following passage is well calculated to afford both encouragement and consolation to the sufferer for conscience' sake :

"There is an authority, my Lord, which some names possess, derived not from wealth nor station, nor even from learning and talents; but from high moral worth, from independent principle, from devotion to the truth, and from the heroism which has acted and suffered in its cause. Truth, accompanied by such authority becomes irresistible. Error itself assumes dignity and amiability from its association with rectitude of life and integrity of purpose, and secures a respect which even truth fails to receive, when united to pride, bigotry, and the spirit of domination. We derive a strong argument in support of Christianity from the holy conversation and matchless fortitude of its first teachers, amidst scenes of want and peril, of persecution and death. Unitarianism has a similar argument in support of her pretensions, for not only are her doctrines the same as those taught by the apostles, but many of her advocates have borne similar persecution. They have not only had no worldly lure, mitres, stalls, and seats in Parliament, to attract them to their creed, but many of the strongest motives which influence human conduct to dissuade them from it, viz., expulsion from universities, as in the case of Whiston; trials before inquisitorial courts and convocations, as in the case of Dr. Samuel Clarke; the resignation of valuable livings, as in that of Robertson and Lindsey; fines, exile, and imprisonment, as in that of Biddle and Emlyn; the burning of house and furniture, of precious manuscripts, the fruits of a long life's study, with the apparatus by which science had extended her dominion for the felicity of man, and imminent danger of being torn to pieces by the hands of an infuriated mob, as in the case of Priestley; and in all, the orthodox maledictions of 'spiritual wickedness in high places.' Such penalties might have been avoided not only by professions of belief in law-established creeds, but simply by prudential silence. This their conscience forbad. They could not,

they dared not be silent, when they thought their open testimony called for by the interests of truth. Though your Lordship, therefore, may differ from such men in some points of faith, you must, at least, respect them as honourable, sincere, conscientious. You may pity or condemn the errors of their understanding, but you must approve the integrity of their hearts."—Pp. 28, 29.

"All denominations can boast of their worthies, and far be it from the pen which indites these words to refuse its tribute of praise to the honest and sincere, the good and the learned, of every sect and profession. Characters the most estimable for their talents and erudition, their candour and honesty, are to be found in those churches whose tenets, the Unitarian thinks, have strayed farthest from evangelical truth. Fortunately for men, their speculative opinions do not always produce the results towards which they tend; for we can discover in the conclusion a danger of which there may be no visible trace in the premises. Instinct, habit, example, and a generous disposition, frequently preserve men from the consequences of their false reasonings. Predestinarians act from a consciousness of their free agency. Those who, from gross ignorance of the gospel, decry good works, are often most active in their performance; and some who speak of human nature as altogether corrupt and depraved, demonstrate the falsehood of their theory by the rectitude of their practice. The Church of Rome may be justly proud of her Massillon, her Bourdaloue, her Fenelon: the Church of England, of her Barrow, her Jeremy Taylor, her Tillotson, her Hoadley: the Church of Scotland, of her Robertson, her Campbell, her Blair, her Chalmers. And, why not Unitarians of their Lardner, their Taylor, of Norwich, their Price, their Priestley, their Channing, and their Rammohun Roy? And, why should they not shew that they have a 'reason for the hope that is in them,' and as good reason, too, as the loftiest hierarch that ever wore a mitre, for the doctrines of his peculiar creed?

"With the writings of the Unitarian authors just mentioned, let me recommend, as worthy of your Lordship's serious attention, those of Biddle, Firmin, Emlyn, Whiston, Lindsey, Wakefield, Wright, Belsham, Buckminster, Carpenter, Price, Bruce, Kenrick, Dr. Hutton, of Leeds; and also the periodical publications, the American Christian Examiner, the Christian Pioneer, the Christian Moderator, the Christian Reformer, the Monthly Repository; small publications, indeed, as to size, but replete with matter—all kernel and no shell. Part of your Lordship's fortune could not be better applied than in promoting the sale and circulation of these works; nor could you find any auxiliaries more powerful to assist your Lordship in carrying on that true reformation which is so much wanted. They would go to your Lordship monthly, did you invite them, as refreshing breezes that have passed over the garden of the Lord, with music in their voice, and fragrance on their wings—sweeping away the noxious mists of prejudice, and diffusing light on your mind, and gladness on your heart."—Pp. 30, 31.

"Who have written more ably or more learnedly in defence of Revelation than Unitarians—with more strength of argument than Channing—with more erudition than Lardner? Who have been more instrumental in checking the progress of that infidelity of which they are slanderously accused? By shewing that the religion of the gospel is not what orthodoxy would represent it, a chaos of contradictory and unintelligible dogmas, but a perfect rule of faith and practice, worthy of the most sublime notions which the human mind can form of God, and most consonant to the conclusions of improved reason, they have facilitated its reception with sceptical minds. They have made Christians of men who would have lived and died in unbelief, had religion been presented to them only in those irrational and mysterious forms in which it is so much the fashion to have it disguised. They have stood in the gap against the irruptions of infidelity, and rescued many from the gulf of irreligion, into which they would have fallen in their recoil from a false theology.

"Beware, then, my Lord, how you charge with infidelity those who are zealous in promoting gospel truth, lest, haply, you be found even to fight against God.' (Acts v. 31.)"—P. 34. [To be continued.]



## CRITICAL NOTICES.

*Lives of the Twelve Apostles: with Explanatory Notes.* By F. W. P. Greenwood, Jun., Minister of King's Chapel, Boston. Pp. 148. Boston.

MR. GREENWOOD is chiefly known to English readers as the author of the beautiful Memoir of Mr. Thacher prefixed to his Sermons: he has since published a little work on the Lord's Supper, which ought to be still better known than it is, for it is by far the most popular, interesting and argumentative treatise which has ever been penned by an Unitarian on the subject of that sacred institution. It seems, indeed, to be the character of Mr. Greenwood's writings to appeal at once to the best feelings of his readers. He prefers taking common ground wherever he can, and practically proves that the form of Christianity he has adopted is perfectly compatible with the exercise of the most devout feelings.

The volume now before us will add to his reputation and ensure him the gratitude of many readers. It is a truly catholic book, and will probably be allowed a place among many works of equal piety, but far more questionable prudence. To young people we think it will be especially valuable. It does not seem to us to contain any thing exceeding the bounds of legitimate inference; but it is enlivened by suggestions and allusions to national and domestic customs; and the truth of the picture is, in this case, as in many others, heightened by its investment with poetical beauty. It must also be regarded as one of the best points in this little work, that the interest excited by the different individuals whose characters, feelings, and habits it portrays, never encroaches on the predominant interest inspired by their Master. Throughout the whole, Jesus is the grand object: it is he, whose purer motives, whose ever-consistent conduct, stand out in striking contrast to the weaknesses which mingle with the virtues of his followers. The more the gospel records are studied, the more indeed must men wonder and admire as they look upon the perfections of that character, which, while thus throwing all others into shade, loses not a particle of its power over our human affections. Where, in any writings of earthly origin, is there perfection

which it is not at the same time irksome to contemplate, which does not fail of arresting our sympathies the nearer it approaches to consummate excellence? Without apparent effort or laboured contrasts, Mr. Greenwood has led his readers to feel all the force of this superiority. It may be said that this was no matter of difficulty, but probably, out of any given number of writers who had undertaken a similar task, few would have been found thus equal to the office.

On the whole, then, we strongly recommend these "*Lives of the Apostles.*" It may not be needless to caution their author against a slight tendency to mannerism, and rather too evident a desire to produce an effect, which may, if indulged, counteract his more laudable designs, though, exhibited as they are here, they can scarcely be found fault with.

The passages we shall transcribe are from the Life of James the Greater; but the volume is small and we hope will speedily be reprinted in this country.

"Here I cannot help requesting my readers to pause a moment, and consider the fortunes, the singular, and, if the word were holy enough, I should say, romantic fortunes of these four men.—Simon and Andrew, James and John, brethren of two different families, dwell together with their parents, in a village at the northern extremity of a lake or small sea, in the district of Galilee, and on the confines of the land of Judea.—The sea is a large sea to them, and to them the towns which here and there dot its coast, and the light barks which, for the purposes of amusement or traffic, or their own calling, skim along its pleasant waters, are the world. They are fishermen. Day by day do they rise up to the contented exercise of their toil, to throw their nets, to spread their sails, to ply their oars, and when successful in pursuit, to dispose of their freight in their native village, or the neighbouring towns, for the support of themselves and their families. They are friends; they have joined themselves to each other in their humble profession, and agreed to share profit and loss, storm and calm together. Their low-roofed dwellings look out on each other, and on their native lake, and within these dwellings are bosoms which throb anxiously at their protracted absence,

and beat gladly at their return. Their boat contains all their wealth, and their cottages all that they love. Their fathers, perhaps their ancestors, were fishers before them. They themselves have no idea of a different lot; the only changes on which they calculate are the changes of the weather and the vicissitudes of their calling; and the only great interruptions of the even courses of their lives to which they look forward, are the annual journeys which they take, at the periods of solemn festival, to the great city of Jerusalem. Thus they live, till they lie down to sleep with their fathers, as calmly, as unknowing, and as unknown, as they. Look at them, on the shore of their lake. Think not of them as apostles, as holy men; but look at them as they actually were on the morning when you first hear of them from the historian. They have been toiling through a weary night, and have caught nothing; and now, somewhat disheartened at their ill success, they are engaged in spreading their nets, washing them, and preparing them, as they hope, for a more fortunate expedition. Presently, surrounded by an eager crowd, that Teacher approaches whom they have before seen, and whose instructions some of them have already listened to. With his demeanour of quiet but irresistible dignity, he draws towards the spot where they are employed; he enters Simon's vessel, and prays him to thrust a little distance out from the land; then he speaks to that assembled multitude as never man spake; then he bids Simon launch out farther, and cast his net in the deep; then follows the overwhelming draught of fishes; and then those four partners, filled with wonder and awe, are called to quit their boats and throw by their nets and become fishers of men.

"And now what a change, like the change of a dream or of enchantment, has passed over their lives, dividing what was from what was to be! It was long before they themselves were aware how entire and how stupendous it was. In a few years they are to be the principal actors in the most extraordinary events of recorded time. Home, kindred, country, are to be forsaken for ever. Their nets may hang and bleach in the sun; their boats may rot peace-meal on the shore, for the owners of them are far away, sailing over seas to which that of Gennesareth is a pond; exciting whole cities and countries to wonder and tumult; answering before kings; imprisoned, persecuted, tortured; their whole existence a storm, and

a greater one than ever swept over their lake. On the peaceful shore of that lake even their bones may not rest; their ashes are to be separated from the ashes of their kindred. Their blood is to be sprinkled on foreign soils; the headsman and executioner are to preside over their untimely obsequies. A few years more, and the fame and the doctrine of these fishermen have gone out into all lauds. Magnificent churches are called by their names. Kingdoms adopt them for their tutelar saints. And the men who claim to succeed to the office of one of them, rule for centuries over all civilized kingdoms with a despotic and over-shadowing sway, and by virtue of that claim, give away a continent, a world, which, when their predecessor lived, was entirely unknown." Pp. 43—45.

ART. II.—*The Christian Teacher's Manual*. Nos. I., II., III., and IV. Boston, U. S. April, May, June, July, 1828.

THE object of this little American periodical is to facilitate religious instruction. The subjects embraced (as we learn from the preface) are chiefly the following: Methods of addressing the Minds of Children; Hints to Teachers; Explanations of Scripture, with Geographical and Historical Illustrations; Religious Instruction from Natural Objects; Stories and Hymns adapted to Children; Accounts of Sunday-Schools.

"What should be taught in a Sunday-school?" is the first question proposed. "Has it not been thought hitherto," says the writer, "that to teach a child to be good, and to teach it to be religious, were different things? The teacher must never forget, or allow the pupil to forget, that these things are inseparable. As a child should be made to feel that action is the only test and proof of principle; so no religious truth should be taught that cannot have some bearing upon conduct, or some good influence upon its mind and affections. Every thing that is taught should be taught with a reference to practice." "Make a child feel and understand that every time it is faithful to what it considers duty, every time it has a pure and generous thought, every time it denies itself from an idea of right, every time it obeys conscience, every time its heart is full of gratitude and love, it pleases and obeys God; and, as far as it is possible for a child, imitates Jesus Christ, and you have given it some distinct notion of religion." The answer to "What shall be



taught?" is then, very justly, the connexion between religion and morals. "Affection, respect, obedience, truth, kindness, justice, diligence, constancy, attention, good-humour, disinterestedness, generosity, gratitude, patience, humility, self-respect, these and similar traits of disposition and character furnish the subjects on which we should be most desirous of aiding the minds of our pupils." To effect this, it is proposed, that "one of these topics should enter into one of the lessons of every Sunday, whatever else may be attended to in the way of scientific or scriptural attainments." "Questions may be put to each of the children in a class, so as to draw their attention to the subject, and ascertain what they understand or feel about it, and what assistance they need in forming correct notions of it." All this, unhappily, depends for its good effect upon the judgment, the patience, and the penetration of each individual teacher. No rules can reach it, and when the next question appears, "What are the requisites in a Sunday-school teacher?" we are quite prepared for the answer, "We do not think them few or small;" and perhaps not quite for the conclusion, that "they are attainable by the humblest Christians, provided they set out with the most important of all qualifications, a real and heartfelt interest." If it be indeed, as it is afterwards described, a living, intimate, *affectionate* interest in the characters, and for the everlasting happiness of the children they undertake to teach, it will do much, because it will produce kindness of manner. There may still be great want of judgment and great deficiency, but the encouraging smile and the tone of affection *cannot* be useless. It is common to say, as an apology for rough treatment at school, "They are used to it at home; if we spoke to them gently they would not mind us." They *are* used to it at home, and only those who have made the experiment can be aware of the effect of treating them otherwise. To those who seldom hear it, the voice of kindness is music; it works like enchantment. We have seen those of whom their parents complained, that "they beat them all day long and could do no good with them,"—we have seen these very children obedient to a word or a look from a teacher who never attempted to punish them otherwise than by word or by look. It is *because* they have been used to severity that it is so easy and so important to rule them by love. We do not surely expect that the imperfect knowledge of reading and

spelling, or the still more imperfect knowledge of Scripture History that we can communicate, is to form the minds of these children and give them good habits of thinking and acting. The real advantage of school is its regularity and order, its cheerful and steady discipline, the opportunity of mixing with a more educated class of society, and the sympathy which is thus produced with those who are evidently labouring to "shew them what is good." This is true of the education of the poor in general, but it applies more especially to Sunday-schools and religious instruction. Nothing harsh or irksome should ever be united with these lessons; there should, if possible, be no punishment; there should, at all events, be no anger or scolding; all should be considered and remembered as a privilege. We do a great and irretrievable mischief if we suffer religion to be associated with any thing unpleasant: for this reason tedious addresses, unintelligible passages of scripture, and long or mystical prayers, are not only useless, but bad. A child should never be wearied with any thing sacred, and forced to say in its heart, "When will it be over?" As in heaven, so neither on earth, are we heard for our much speaking. There are some pretty specimens in the Teacher's Manual of the manner in which information may be communicated, and important truths made familiar to children. See "Lessons on the Mind" (in the third number)—"On the Properties of Seeds," (in the second). The account of the origin of Sunday Schools is also very pleasing. Since they were first instituted, Lancastrian schools have sprung up, and thrown them in some measure into the shade. Sectarian zeal perverted them, so as to excite in the intelligent a doubt whether they were worthy of support; and at the present moment it is obvious that those who are most capable of conducting them, do not come forward. Dr. Channing remarks of the late Mr. Gallison, that "he was one of the few" (in his own country) "who saw that the initiation of the poor into moral and religious truth, was an office worthy of the most cultivated understanding; and that to leave it, as it is sometimes left, to those whose zeal outstrips their knowledge, was to expose to hazard and reproach one of the most powerful means of benefiting society." If the opinion of Dr. Channing have any weight with the intellectual and refined, they may perhaps be induced to re-consider the subject. To those who complain of

unintelligible catechisms and injudicious instructions, we say "Come forward and teach something better." To the idle and listless it is useless to say any thing, or we might remind them that rest is not always refreshment; and that *ten years* of Sundays dreamed or trifled away is a fearful amount.\* With those who are detained by domestic duties we cordially sympathize; but we would ask, "In a large family could not *one* often be spared?" "Would it not rather enliven the social circle, that *one* had returned from useful exertion, and had his or her little story to tell, in the very spirit of sabbath and fire-side enjoyment?" If these questions were honestly answered, and the result put into practice, we should have little reason to complain of the want of teachers; the scholars, it may be presumed, would increase in proportion, and Sunday-schools would become indeed "a powerful means of benefiting society."

ART. III.—*Hymns on the Works of Nature, for the use of Children.*  
By Mrs. Felicia Hemans. Boston, U. S. 1827.

This pretty little book has not, that we know of, been re-published in England, which is rather strange, considering how much really good books for children are needed, and how popular Mrs. Hemans's poetry deservedly is. It contains hymns on the following subjects:—The Rainbow, the Sun, the Rivers, the Stars, the Ocean, the Thunder-storm, the Birds, the Sky-lark, the Nightingale, the Northern Spring, and a Paraphrase of the 148th Psalm, besides some introductory verses, and two birth-day poems to her children, (which have been published before), for whose use the Hymns were originally composed. If not equal to Dr. Watts's Hymns for Children in simplicity of diction and metre, nor to those of Mrs. Barbauld in propriety and beauty of sentiment, they are yet very sweet and satisfactory compositions, and such as a parent's heart may rejoice in. We only wish she would re-publish them, and give us many more such. The Sky-lark is our favourite; but as "some affect the sun and some the shade," it shall not be parted from the Nightingale. Our young friends will thus have both the matin and the vesper song.

\* Every one who has reached the age of seventy has lived ten years of Sabbaths (as Grahame remarks).

"THE SKY-LARK.

The sky-lark, when the dews of morn  
Hang tremulous on flower and thorn,  
And violets round his nest exhale  
Their fragrance on the early gale,  
To the first sunbeam spreads his wings,  
Buoyant with joy, and soars and sings.

He rests not on the leafy spray,  
To warble his exulting lay;  
But high above the morning cloud  
Mounts in triumphant freedom proud,  
And swells, when nearest to the sky,  
His notes of sweetest ecstasy.

Thus, my Creator! thus the more  
My spirit's wing to thee can soar,  
The more she triumphs to behold  
Thy love in all thy works unfold,  
And bids her hymns of rapture be  
Most glad when rising most to thee!"

P. 26.

"THE NIGHTINGALE.

When twilight's grey and pensive hour  
Brings the low breeze, and shuts the  
flower,

And bids the solitary star  
Shine in pale beauty from afar;

When gathering shades the landscape  
veil,

And peasants seek their village dale,  
And mists from river-wave arise,  
And dew in every blossom lies;

When evening's primrose opes, to shed  
Soft fragrance round her grassy bed;  
When glow-worms in the wood-walk  
light

Their lamp, to cheer the traveller's sight;

At that calm hour, so still, so pale,  
Awakes the lonely nightingale;  
And from a hermitage of shade  
Fills with her voice the forest glade.

And sweeter far that melting voice  
Than all which through the day rejoice;  
And still shall bard and wanderer love  
The twilight music of the grove.

Father in heaven! oh! thus when day  
With all its cares hath passed away,  
And silent hours waft peace on earth,  
And hush the louder strains of mirth;

Thus may sweet songs of praise and  
prayer

To thee my spirit's offering bear;  
Yon star, my signal, set on high,  
For vesper hymns of piety.

So may thy mercy and thy power  
Protect me through the midnight hour;  
And balmy sleep and visions blest  
Smile on thy servant's bed of rest."

Pp. 27, 28.



## OCCASIONAL CORRESPONDENCE.

*Mr. Bowring on Forms of Marriage in France and Holland, and in reply to the Editor of the Gleaner.*

*To the Editor.*

SIR, *The Hague, Sept. 12, 1828.*

HERE, no doubt, "the name of commonwealth is past and gone," yet with it some of the excellent practices of the commonwealth are *not* departed. Mr. Rutt, whose *vermiculean* journeyings cover the whole field of historico-theological research, will not be displeased to learn, in answer to his *Inquiries*, p. 632, that the Code Napoleon, with its important recognition of the civil character of the rite of marriage, is still in full vigour in France, where, though an ecclesiastical ceremony often follows the completion of the civil contract, that ceremony adds nothing to its validity or effect. The devout Catholics who consider marriage as one of the sacraments, have always employed the priest to consecrate the union, after the magistrate has declared the act completed; but the marriage service of the church is no more needful to confirm the marital rights than is the baptismal service necessary to establish those of citizenship; opinions respecting the sacramental character of both or either being wholly disregarded by the law.

In this country marriage is celebrated in the following manner:—A fortnight before the intended event, notice must be given to the burgomaster, or to a commission which, in the larger towns, is specially charged to examine documents, and give publicity to the intentions of the betrothed. The middling and higher classes generally employ a *bode*, or domestic agent, who arranges all the preliminary matters. To him are delivered certificates of the birth of the parties; and in case of the minority of either, the written consent of the parents, or of guardians, when the parents are dead; and the intended husband must give evidence of his having done the military duties which are required by the state, from which duties matrimony exonerates him. The names are then suspended for a fortnight in the town-house, or the banns are published in the parish church.

On a day arranged with the burgomaster, not less than a fortnight after notice given, the parties appear in the town-hall. The burgomaster asks the question—Do you consent to marry this woman? A bending of the head is the reply. A similar inquiry is made of the

bride, and the burgomaster declares that the marriage has taken place, and reads those articles of the Code in which the marriage duties are recorded. Among some of the sects it is the custom to retire from the town-hall to their church, in order to add a religious to the civil ceremony. Others, the Mennonites for example, do nothing of the kind. The Catholics do not consider the marriage rite completed until the parties have partaken of the mass together; but the marriage becomes legally valid as soon as the parties have pledged themselves in the presence of the magistrate. The married pair sign the declaration of marriage, four persons testifying to their signatures; and they receive from the burgomaster a certificate of their legal union.

One word, with your permission, on the subject of the extract you have published from the *Hamburg Gleaner*, pp. 602—605. It would grieve me much if any thing I have said should leave an impression unfavourable to Professor Paulus, whose fearless love of truth, whose wonderful critical acumen, and whose various and profound acquirements, have been to me equally a source of instruction and delight. But of the Catholic question he has, I conceive, formed strangely erroneous notions. I know from his own lips that he had been writing most urgently to the late Duke of York, and Archbishop of Canterbury, engaging them to continue their exertions against "Catholic emancipation," and believing that they, like him, were inspired by a passion for truth and freedom of religious inquiry. I mention this fact as illustrative of what I said, and what I see no ground for doubting, namely, that the question is not understood by many continental writers who have taken an active part in the discussion.

JOHN BOWRING.

*The Deputies.*

*To the Editor.*

SIR, *Sept. 4, 1828.*

GIVE me leave to suggest to any of your readers who are Deputies, whether the time be not fully arrived to dissolve the deputation. It was expressly formed to procure the repeal of the Corporation and Test Acts, though I dare say it has given relief to the oppressed at various periods by pursuing other objects; now, however, such objects the Deputies can very seldom contemplate.

The Protestant Society, from its more

extended influence, being so much more liable to applications for relief, "twelve months" may be reasonably expected to pass over the Deputation, with all its apparatus of chairman, deputy-chairman, treasurer, committee, and secretary, in complete working order, while there cannot be found for their occupation even "one case of real persecution," such as "A Berean" (p. 634) appears to have discovered.

It may, I think, sometimes have been suspected that even the eloquent secretary of the larger society, with all England and Wales, and "our town of Berwick upon Tweed" within his ken, has found it no easy task, on the occasion of his annual display, to detect an adequate grievance, such as might horrify a noble chairman from the West-end, and draw forth from the gentle bosoms on the "reserved seats" compassionate sighs, unheard, indeed, amidst thunders of applause from the manly benches.

As to the late repeal, "the object, such as it is, has been obtained;" and Protestant Dissenters, who are satisfied to possess the honours or emoluments of civil office on the terms of the late act, have nothing more to require, being now placed on a footing with members of the establishment. Those, however, who, like "A Berean," continue to regard civil qualifications" as "the alone test for civil offices," and the exaction of any other qualification as a species of persecution, will no longer seek relief in the character of Dissenters, but will rather unite with fellow-citizens like-minded, whatever be the extent or deficiency of their religious faith, in the common pursuit of a common civil object. Thus any adequate use of the Deputation appears to be at an end.

Of their funds, a use most appropriate may easily be discovered. Let them be assigned to the "Society for the Relief of the Necessitous Widows and Children of Protestant Dissenting Ministers of the Three Denominations." Thus would the Deputation afford a most timely aid to an institution not too largely endowed, and expire, securing to their memories the most valuable renown, "the blessing of them that were ready to perish," while they had made "the widow's heart to sing for joy."

NO DEPUTY.

*On Locke's Constitution for Carolina.*

*To the Editor.*

SIR, Clapton, Aug. 30, 1828.

THE able writer on "Catholics and Dissenters" (p. 590) has not, I suspect, very lately examined "the fundamental

Constitutions of Carolina," which he describes as "tolerant."

The Ninety-fifth Constitution, the first with any reference to religion, authorizes, or rather directs, the civil power, as if he were "a God sitting in the temple of God," to exact of the whole community, on pain of expatriation, a profession of theism, and an approbation of public worship.

"No man shall be permitted to be a freeman of Carolina, or to have any estate or habitation within it, that doth not acknowledge a God; and that God is publicly and solemnly to be worshipped."

The next Constitution (distinguished by the Editor's note, from the rest of the 120, as "not drawn up by Mr. Locke, but inserted against his judgment") establishes "religion according to the Church of England" as "the only true and orthodox," which "alone shall be allowed to receive public maintenance."

To the end, however, "that Jews, Heathens, and other Dissenters from the purity of the Christian religion may not be scared and kept at a distance from it," the ninety-seventh Constitution provides, that "any seven persons agreeing in any religion shall constitute a church or profession, to which they shall give some name to distinguish it from others." In Constitution 100 this tolerance is thus qualified:

"In the terms of communion of every church or profession, these following shall be three; without which no agreement or assembly of men, upon pretence of religion, shall be accounted a church or profession within these rules:

"1. That there is a God.

"2. That God is publicly to be worshipped.

"3. That it is lawful, and the duty of every man, being thereunto called by those that govern, to bear witness to truth; and that every church and profession shall, in their terms of communion, set down the external way whereby they witness a truth as in the presence of God, whether it be by laying hands on, or kissing the Bible, as in the Church of *England*, or by holding up the hand, or by any other sensible way."

Then, as if a person might be expected to determine his choice among religious professions before he was deemed of age, sufficiently to have learned a trade, the 101st Constitution thus directs:

"No person above seventeen years of age shall have any benefit or protection of the law, or be capable of any place of



profit or honour, who is not a member of some church or profession, having his name recorded in some one, and but one religious record at once."

Thus in Carolina, under a proprietary government so constituted, it would become the imperative duty of the executive (for there is no hint of a discretionary power) not only to declare incapable "of any place of profit or honour," but to banish from the colony, as "unfit to have any estate or habitation within it," or "any benefit or protection of the law," certain delinquents. These were, every Quaker or other religionist who scrupled "to bear witness," on oath, in any "sensible way;" every one who neglected publicly to profess theism, whether a sceptic, who might be decorously silent on his want of faith, or a solitary worshiper, like Milton, in his latter years, or like Wakefield, who could justly describe "musing with the men of Galilee" as his favourite occupation: and every youth, though among the fairest hopes of his country, who might hesitate, perhaps with anxious solicitude, to resolve on the important decision which would give "all the colour of remaining life." Such, in their proper operation, were some of "the fundamental Constitutions of Carolina," promulgated in 1669; and at length abrogated, according to Adams, (on the American Constitutions,) after twenty years of troublesome experiment.

During those years Locke had escaped from a connexion, scarcely worthy of the philosopher, with the corrupt and profligate Shaftesbury, and had, no doubt, greatly corrected his earlier apprehensions as to the true ends and the wise policy of government. Thus, when commencing his argument "concerning Toleration," he declares "it the duty of the civil magistrate, by the impartial execution of equal laws, to secure unto all the people in general, and to every one of his subjects in particular, the just possession of the things belonging to this life," and "that the whole jurisdiction of the magistrate reaches only to these civil concerns."

Yet I am sorry to recollect that Locke appears to the last to have exercised a judgment far inferior to that of Lord Bacon, according to his well known opinion, since worthily adopted, especially by Priestley, on the question whether a profession of atheism be justly liable to the cognizance and censure of the civil power.

In the former Series (II. 83) I had occasion to describe the Constitutions with reference to an important measure

agitated in Parliament in 1807. On that occasion a learned law Lord professed to have found in Locke a brother-advocate for negro-slavery, gratified, no doubt, as a rare occurrence, to adduce such an authority for any of those restraints and oppressions which, when consecrated by time and matured into "the wisdom of our ancestors," have too often secured his Lordship's patronage, either on or off the woolsack.

J. T. RUTT.

P. S. The Constitutions, Nos. 84 and 87, contain the following very judicious regulations:

"There shall be a *registry* in every signiory, barony, and colony, wherein shall be recorded all the births, marriages, and deaths.

"No marriage shall be lawful, whatever contract and ceremony they have used, till both the parties mutually own it before the register of the place where they were married, and he register it with the names of the father and mother of each party."

Since I mentioned the marriage ordinance of 1653, in my former letter, I have observed it thus uncourtously assailed by that zealous adherent of Church and King, James Howell, in his *Letters* (1754), p. 499:

"For home news, the freshest is that whereas, in former times, there were complaints that churchmen were justices of peace; now the clean contrary way, justices of peace are become churchmen; for by a new act of that thing in Westminster called a Parliament, the power of giving in marriage is passed over to them, which is an ecclesiastical rite every where else throughout the world.

"A Cavalier coming lately to a bookseller's shop, desired to buy this matrimonial act, with the rest of that Holy Parliament; but he would have them all bound in calf's leather, bought out of Mr. Barbone's shop in Fleet Street. Nov. 9, 1653."

Howell was incorrect as to marriage being universally "an ecclesiastical rite," if, as most probable, it was then regulated in Holland according to Mr. Granger's description.

#### *On the Neglect of the Scriptures.*

*To the Editor.*

"I have but one book," said Collins, "but that is the best." — JOHNSON'S *Lives of the Poets*.

SIR,

AMONG the peculiarities by which the present day is distinguished from all

others in the history of Christianity, none is more remarkable than the general taste which prevails for the short-lived and passing compositions of the day in preference to the Holy Scriptures. This is one especial reason why the genuine doctrines of the Bible are so frequently lost sight of, and the reveries of mistaken men substituted in their place. It is the fashion of the present times to drink from the stream which has been corrupted and polluted by superstition and enthusiasm, rather than to go at once to the fountain-head, and drink of the "living water;" it is the custom to read paraphrases and illustrations, rather than the sacred text itself; and to abandon the feelings to the direction of deluded men, rather than give the heart and the affections to God! The Bible is either laid aside, or only consulted as a book of occasional reference: the sublime instructions of the prophets and apostles are considered as dry and tedious exhortations, fit only for the aged or the sick; and the zealous professor of the pure and holy religion of Jesus flies to rhapsodies and fables, rather than to that precious volume which is justly and emphatically denominated *THE BOOK OF BOOKS*. And what is the cause of this? It cannot surely arise from the mistaken and utterly groundless idea that every thing which is essential to salvation is not openly expressed, explicitly declared, and fully elucidated in the Scriptures of truth: neither can it originate in a belief that man is more capable of enforcing and illustrating "pure and undefiled religion" than the Deity himself through his messengers and prophets. It cannot arise from an opinion that the language of Holy Writ is not sufficiently sublime and dignified; nor can it be the result of a conviction that its metaphors are too obscure, or its figures too lofty for ordinary comprehension. No: it cannot be attributed to causes so imaginary, or fancies so entirely groundless as these. The real fact appears to be, that the attention of the majority of mankind is not to be attracted to religion unless there be a due mixture of novelty and variety; that they would rather peruse the annotations and imbibe the opinions of others, than be at the trouble of thinking for themselves; that a great portion of the religious world are more careful to see their Bibles quietly reposing on their shelves than to make them daily sources of profitable instruction; that extravagant narratives, partially founded on the facts recorded in Holy Writ, are sources of much greater interest than the pages of the Bible in

their naked and unadulterated state; and, in short, that the directions of men are dressed up in more palatable language than the instructions of God and of Christ Jesus. Hence undoubtedly arises much of the mistaken reverence which is paid to religious works of fiction, enthusiastic representations of purity and holiness, and all the highly-wrought compositions of a similar kind which issue from the press in this inventive age. A misconception of the true nature of religion; a love of the marvellous; an undue regard for doctrines that are mysterious and incomprehensible; the principle of fear in religion, rather than the noble and exalted feeling of love; a desire of arriving at heaven by a nearer and less difficult route than that pointed out in the Scriptures; an erroneous conviction that faith is all-sufficient without works; a love, it is to be apprehended, of the "praise of men more than the praise of God;" an outward observance of the forms of religion, rather than an inward conviction of its truth: these may be pointed out as the primary causes of that extraordinary degree of religious fervour and enthusiasm which is the decided feature of the present age, and of that disinclination which is manifested by professing Christians to repose their sole trust and confidence in the Bible; a disinclination which not even the general anxiety to diffuse its sacred pages through every region of the earth can effectually conceal. It is a fact which daily observation confirms, that the sacred volume is but too commonly most neglected by those who profess the greatest reverence for its doctrines. What, but the reasons here assigned, can account for the avidity with which the public devote themselves to the perusal of such works as those of the celebrated Bunyan? What is there in such compositions that can be substituted for the invaluable truths of the gospel? And how can it be accounted for that these books are so frequently found in the cottages of the poor, of those who with difficulty provide for the support of their families, and who have not even a Bible, or who, if they have one, preserve it rather as an ornament than a book of daily reference?—What can account for this, but the conviction that there is a tincture of religious fervour in these volumes which suits the common taste, and adapts itself to the fancy of the uninstructed and superstitious, but which is not to be found in the pages of Holy Writ?—Such works of imagination may be looked into, or, to make use of a fashionable phrase,



"tumbled over," to pass away an idle hour, or to trace out the wanderings of an enthusiastic mind; but surely they ought not to supersede that volume on the declarations of which our hopes of eternal happiness are founded: surely, if they are read at all, they ought only to be considered as religious romances, as tales of the imagination, or trifles to amuse those who have no more serious occupation. But such works are not merely useless. They have even a baneful influence on the mind. They appeal to the feelings rather than the judgment; they lead the thoughtless Christian astray; they tend to confirm those opinions of the character and government of God which are the source of so much unhappiness; they are composed in a style which is but little calculated to improve the understanding; they abound in vulgar expressions and low, degrading sentiments; and, what is worst of all, they tend to weaken that love and reverence for the pages of Scripture which is the best criterion of a genuine affection for Christian truth. There is, in fact, nothing to be found in such works that can please and edify the sincere, reflecting and consistent professor of the gospel. No doubt, much ingenuity and invention are displayed by the writer of the volumes in question; and no doubt he deserves the credit of being regarded as an author of considerable spirit and fancy: but his compositions are entitled to little respect, in a moral and religious point of view; and as to language and style, scarcely any writer, ancient or modern, can be placed below him. Of the same class, and calculated to produce similar effects, but in a higher circle, and to a more dangerous extent, are some productions of German authors, translated into English; and the "Meditations" of one of our own countrymen, with innumerable other compositions which it is unnecessary to particularize. Works of the nature here alluded to may be written by any one who is tolerably conversant with his native language, and who possesses a sufficient degree of fancy and enthusiasm: but one simple, moral observation, extracted from the pages of the Bible, is of more real value than whole libraries of declamation and sentiment, such as we discover in writers of this class. They strike at the very root of genuine religion; and, under the erroneous idea that they are advancing the cause of piety and virtue, make Christianity consist in mere fancies, and feelings, and ejaculations. They who would be truly religious must

not wander among tombs, and sigh over the degeneracy of the age, and lament the fallen condition of man, and shed tears of sorrow that the world is so abandoned to vice, and so lost to a sense of moral obligation: they must be instructed to go and bind up the wounds which sin and folly have inflicted, and to pour in the "oil and wine" of spiritual consolation; they must strive to benefit society by active exertion; they must "visit the widow and the fatherless in their affliction;" they must set an example of practical piety; they must endeavour to redress the grievances they lament; they must learn to act and to suffer, and to display energy of conduct as well as delicacy of sentiment. But even the passive virtue alluded to above is not the general effect of the works now alluded to: *they*, also, are replete with unfounded views of the character and government of God, of the nature and the doctrines of Christ Jesus, of the preaching of the apostles, and of the general strain of argument pursued in that better book whose doctrines and whose morality are neglected to peruse them. They contain, in effect, little more than the aberrations of a mistaken and melancholy mind; and their general tendency is to cast a gloom over the prospects of futurity, and lead mankind to indulge that spirit of dejection which is so directly at variance with the pure and animating declarations of the volume of eternal truth. For these, for all such works, let the pages of scripture be substituted; or, if such productions *must* be read, let them not entirely supersede that volume which contains the revelation of God's holy will, and on which our dearest and highest hopes are reposed, as on "a rock, sure and steadfast." If amusement be the object with which they are perused, other works, better adapted for the purpose, may be readily selected: if religious instruction, they ought to be esteemed only so far as the observations they contain correspond with the declarations of the Holy Scriptures, or so far as they are intended honestly and fairly to explain its less simple passages. But surely no apology can be made for those professing Christians who entirely or generally neglect the study of the sacred volume for the perusal of such works; and it is only the prevalence of such a habit, among the most rigid sects of Christians, that has given rise to these imperfect remarks.

## OBITUARY.

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MR. JOHN ROWLAND.

1828. Aug. 9, at *Boston, in Lincolnshire*, in the 77th year of his age, Mr. JOHN ROWLAND.

It would be impossible to do justice to the many excellent virtues that marked the character of this gentleman; and if he were to attempt to express all he feels, the writer fears he should be suspected of partiality to the memory of a much esteemed friend: but if strict honesty, enlarged and diffusive benevolence prompting to every exertion in behalf of mankind, give any claim to notice, he is sure he shall be excused for wishing to put on record an instance of rare and illustrious merit. There are some that are ennobled by their discoveries in science, by their literary productions, or by brilliant achievements; without any claim to such distinction, devoid of the dazzling and showy qualities of humanity, Mr. Rowland possessed the higher praise of being, in the fullest sense of the word, **A GOOD MAN**.

The leading feature in his character was honesty. He was educated a Calvinist; but being early led to doubt, by the accidental perusal of an Universalist tract, he abandoned the creed of his fathers and adhered to Unitarianism, as the doctrine of the gospel. In this he found those springs of comfort and those motives of activity which bespoke it more convincingly to his sensitive mind than the profoundest reasonings, *the faith once delivered to the saints*. Led on by his integrity of feeling, he imagined it his duty, not merely to profess his conviction in private among those who maintained the same sentiments, but openly to avow them, and assist, to the utmost of his power, the spread of truth. The religious society of that denomination at Boston numbers him among its supporters; and, to the day of his death, he continued warmly interested in its welfare.

Having himself known what it was to undergo a change of sentiment, he understood the duty and obligation of charity. He often expressed his surprise, that reflecting men should zealously support sentiments that seemed to him so fraught with inconsistency and perplexity, but he spoke with animation of the purity of their intentions, and their unwearied labours in furtherance of the

general interests of religion, and in this spirit liberally contributed to every institution that professed public utility. Indeed, there is hardly a benevolent establishment in the town that he did not in some way or other befriend.

His private charities were also extensive. His idea of *pure and undefiled religion* was, that it consisted in *visiting the widows and fatherless in their afflictions, and keeping himself unspotted from the world*. This was a Scripture he was wont to quote with peculiar animation, and most faithfully did he act up to it. Like the benevolent Howard, he went about doing good; he sought out objects of relief, thinking that the modest and retiring among the sons of affliction were often more truly deserving of succour than they who clamorously obtrude their woes on public view. It may with the greatest truth be said of him, *the blessing of him that was ready to perish came upon him, and he caused the widow's heart to sing for joy*. The calls upon his pocket were almost daily, and never was the supplicating hand held out in vain. He used sometimes to fancy that he was too indiscriminate in his givings, but he could not repress the benevolent impulses of his nature; and he was perhaps happier in the thought that he was sometimes imposed upon, than he would have been in the apprehension that he had sent away empty a worthy object. One instance of his consideration of others must be noticed; it is very characteristic, and shews the kindness of his heart in a most pleasing view. He was going to chapel one Sunday morning, when it was the depth of winter, and by the way met with a friend with whom he entered into conversation. It naturally passed upon the inclemency of the season, and Mr. Rowland asked him if he knew any distressed family who wanted proper nourishment and warmth on such a day. He was told of a family that had seen happier times, who applied to a butcher the day preceding for a joint of meat, for they had not tasted meat for many days, but were refused, because the tradesman, though he acknowledged their honesty, could not afford to trust them. He instantly turned back, ordered the largest joint in the shop to be sent without delay, and added a sum in money to buy fuel and



whatever else was necessary to their comfort.

The total absence of pride was another remarkable trait in Mr. R.'s character. He was originally in business as a grocer, but coming into possession, by inheritance, of a considerable fortune, he relinquished trade altogether. It is the common effect of riches, especially where they come to the individual late in life, to harden the heart or to produce ostentation; but in the present case, they produced no outward visible effect. In his personal expenses, he was as moderate, and in his exterior deportment he was as humble as before. His superfluous wealth was, the writer believes, *wholly* expended for others. He seemed to live for others; in self-indulgence, he had no pleasure; his highest gratification was to see those around him happy by his means.

But the strength of his religious principles was most strikingly evinced in his fortitude under suffering. For more than two years he was afflicted with a fearful malady, which totally incapacitated him from engaging in those pursuits in which he was accustomed to employ himself. Yet a word of repining never escaped his lips; he often spoke of the acute pain to which he was exposed, but he was ever cheerful, and, in the intervals of ease, loved to dwell on the goodness of God to him. He was sensible of the blessings with which he

had been favoured, and in consideration of them, bore with fortitude his present sufferings. They were not the punishment of sin; but they shewed faith and patience, and he could rejoice in tribulation, as fitting him for converse with God. It was at this time that the writer's acquaintance with him commenced, and he never saw so bright a display of the value of rational religious notions and of the efficacy of Christian principles.

It may well be supposed that a man of such active benevolence as Mr. Rowland would not confine himself to the advancement of religious objects, merely as such. The same principle interested him in any cause that seemed connected with the welfare of the human race. In his vigorous days he was distinguished as a politician, and advocated every measure of liberality and freedom. The late Major Cartwright intimately knew him, and appreciated his worth. He had also a slight acquaintance with several eminent political characters of the present day, from whom he received many marks of respect, and who always hailed with pleasure his attendance at their annual meetings. But he is gone—and while we deplore his loss, it behoves us to follow in his steps, that we may receive the same unfading reward.

G. L.

*Boston, Aug. 19.*

## INTELLIGENCE.

### *Western Unitarian Society.*

At the Annual General Meeting of the Western Unitarian Society, held at Yeo-vil, on the 17th of July, 1828, the following resolution was passed unanimously:

"While we cordially and fully unite in the expressions of honour and thankfulness already conveyed by the British and Foreign Unitarian Association to Lord Holland, Lord John Russell, and John Smith, Esq., and other distinguished members of the Legislature, who have, in various ways, promoted the cause of civil and religious liberty, and particularly by the employment of their talents and exertions to bring about the repeal of the Corporation and Test Acts, and also in the sentiments expressed by the Association of warm and respectful in-

terest in the regard shewn, during the late proceedings in Parliament, to the unshackled right of private judgment by so many of the bishops, and by great numbers of the clergy and laity of the Establishment out of Parliament, as well as in the earnest desire that all civil disqualifications on account of religious opinions may speedily be terminated; we feel peculiarly called upon, as a religious society, uniting and now assembled to promote the doctrines of Unitarianism, because we believe them to be the 'truth as it is in Jesus,' to express, and to convey to William Smith, Esq. M. P., our high estimation of the services which, during nearly half a century, he has rendered to the Dissenting interest in the House of Commons, and of the enlightened intelligence of Christian character, with which he has supported

those services; and our admiring appreciation of the manly firmness with which, when the principles and conduct of the Dissenters were impugned, he stood forward, as one of them, in their defence; and, above all, of the conscientious openness and integrity with which, when the opinions of Unitarians were treated with contempt, or held up to abhorrence, he professed a good profession before the government and legislature of his country, and avowed his convictions as one of the sect which was the object of obloquy and misrepresentation."

*Tenterden District Unitarian Christian Association.*

THE Anniversary of this Society was held at Tenterden on the 28th of August, 1828; John Mace, Esq., in the Chair.

The great commanding truths of Unitarianism are such a direct appeal to the understanding, so congenial with the worthiest and best affections of the heart, and such the uninterrupted harmony of these meetings, that it is next to impossible so far to vary our annual accounts as to excite or preserve the attention of the general reader. They know with an almost infallible certainty what is to follow. On the great principle of universal benevolence, every Unitarian meets a brother; whilst the most cordial good wishes and an enlarged charity fill our breasts, and, whatever are their speculative opinions, are extended to all around us.

It will be sufficient, therefore, to state that our District Meeting took place on the above day in the afternoon. The chapel service was introduced by Mr. Payne, of Rolvenden, who read the Scriptures and offered up the first prayer; after which Mr. Blundell, of Northiam, delivered an instructive discourse from Philipp. i. 27. We then adjourned to the Lion Inn, where tea was provided; and although the Kent and Sussex Association had so recently taken place here, a company amounting to 114 met and spent the evening—when sentiments, as usual, were delivered from the Chair, which occasioned corresponding observations from several speakers.

Thanks were voted to Lord John Russell, to Lord Holland, and to all those Members of both Houses of Parliament who so ably pleaded for the Repeal of the Corporation and Test Acts; when the company separated with every expression of satisfaction and joy, congratulating each other on the above repeal,

as also on the very able and highly meritorious exertions of the Committee\* of the British and Foreign Unitarian Association, and on the progress of our opinions in all parts of the world.

L. HOLDEN.

Tenterden, Sept. 3, 1828.

*The Battle Congregation.*

THE REV. JAMES TAPLIN has signified his intention of resigning the pastorate of this congregation at Christmas next.

IRELAND.

SYNOD OF ULSTER.

*Important Discussion on the Subject of Trinitarianism.*

(Concluded from p. 655.)

Mr. Montgomery having suggested that the propositions in debate should, in conformity with the regulations of the code of discipline, lie over for consideration for one year, proceeded as follows:

In the mean time the popular ferment will have time to subside; and I now beg leave, in great seriousness and sincerity, to propose a plan to our opponents, which, I firmly believe, would ultimately lead to the triumph of truth. I know that my opinions have been grossly caricatured and misrepresented; and it is possible, that in our hands, yours may have suffered in the same way. Now, whilst we continue without any regular channel for the mutual interchange and explanation of our opinions, these misconceptions must be perpetuated. From the very nature of man, the pulpit will increase, instead of diminishing misapprehensions. Confident in his own views, every minister will necessarily bring them forward with the greatest possible force; whilst, without any impeachment of his honesty, he may not introduce the strongest arguments of his opponents. If this be the case, under the most favourable supposition, how

\* We are by no means insensible of, but deeply feel, our obligations to the Committee of the General Body of Dissenters, who with so good a temper, yet with such just spirit and determined resolution, and most persevering diligence, pursued the above most important object to its great and glorious accomplishment. However widely we may differ from many of them on doctrinal points, may the blessing of Almighty God rest upon them all.



much less chance is there of truth being ascertained where ignorance, prejudice, or dishonesty is concerned! The press, in its present state, will not be more effectual. The multitude of trashy, virulent, and unprincipled pamphlets that are put forth, and which are read only by partizans, have no tendency but to inflame the passions and mislead the mind. That calmness, seriousness, and deliberation which are necessary for the investigation of truth, can never be attained under such a system. The contending parties must have the means of deliberately comparing their opinions with each other and with the Word of God, and also of correcting any mistakes or misrepresentations that may occur, before justice can be done to both sides. Such an investigation might shew us that we do not differ so much as we now imagine, and thereby bring us nearer to each other; and, at all events, it would make our respective systems better understood. In order to accomplish this most desirable end, I propose, seriously and affectionately, *That a Monthly Publication shall be issued, at the mutual expense, and under the mutual management, of Calvinists and Unitarians, in which each party shall occupy the same number of pages (say 30 or 50) with articles in support of their peculiar opinions, either original or selected, as they may deem expedient.* Such a work would be eagerly read by all parties; the sparks of truth would be elicited by collision, and the ancient piles of error would be consumed. *Falsehood* is only dangerous when she walks forth alone; having a bold air and confident demeanour, she awes the timid and imposes upon the weak: but she cannot long appear in the presence of her lovely rival, *Truth*, before the counterfeit is detected.

To my Calvinistic brethren such a proposal must be peculiarly acceptable, as it will afford them free admission into what they call the dominions of error: for I here pledge myself, that we will place the publication within reach of all our hearers, provided they will do the same with regard to *theirs*. We will most sincerely thank them, if they can convince us, by sound argument and the Word of God, that we are wrong. In the triumph of truth, we shall most heartily rejoice: it is all our aim: and if they prove her to be on their side, we shall instantly desert the ranks of her enemies, and join the cohorts of her friends. *We* can have no motive for clinging to error: the applause of the world, the fashion of the world, the in-

terests of the world, are all upon the opposite side. And I can assure you, that we are not so destitute of the ordinary feelings of men as to prefer, without good cause, an angry sky and barren rocks to bright and fertile regions. On the voyage of life, we would much prefer sailing before the gentle breeze of popular favour to being "tost by the tempest of evil tongues;" but we know that "favour is deceitful," and whatever may befall us, we shall not, at least, "make shipwreck of our integrity."

I am confident my proposal will not be declined by our opponents, upon the futile pretext of not desiring to circulate what they are pleased to call "*poison*:" for they know that their powerful *antidote* will go along with it. We might with just as much reason call their opinions "*poison*," but we are so confident of the efficacy of our own *remedies*, that we have no fear of its effects. If, in bringing our separate systems to the standard of the Word of God, the comparison should be in our favour, no doubt we shall be gratified: but should the result be against us, we shall still be pleased; we shall cheerfully confess our error, and heartily embrace the truth.

I do, therefore, most earnestly entreat this Synod to pause, and to adhere to its own established and salutary laws. Delay, in so important a case, cannot be dangerous; but precipitancy may involve the most deplorable consequences. Whatever may be the result of my appeal, however, I shall never cease to be sincerely grateful for the patience, the kindness, and the attention with which I have been heard, through so tedious and desultory an address.

Mr. R. STEWART (Broughshane) said—Moderator, although I am fully aware that professions of respect for those with whom in religious opinions we differ, generally go for nothing, and that your time at present is very precious, I cannot deny myself the opportunity of disclaiming all personal hostility towards my Arian brethren. For all of them I entertain good will, for many of them high respect, and for those with whom I have been more intimately acquainted, the most affectionate regard. I am truly sorry, Sir, that any thing like personal abuse should have been resorted to, either on the one side or the other. Truth can never be advanced by invective, nor is it a likely way to banish error to apply degrading epithets to the persons who are under its influence. This grievance, however, is not all on the side of

my Arian brethren. We also have had our share of the abuse. Some of the public journals have abounded with the grossest misrepresentations of our motives and conduct. In a work with which some of this body are said to be intimately connected, I and several of my friends have had the honour of occupying a very prominent place, and of being exhibited in every possible way to public scorn and reprobation. In the observations with which I am about to trouble you, I shall studiously avoid every epithet that might irritate or provoke, when I attempt to reply to my eloquent friend Mr. Montgomery—for I will still call him *friend*, notwithstanding our difference of opinion. (Hear, hear, from different quarters, and especially from Mr. Montgomery.) Every one will admit that my task is no sinecure. Such a flow of powerful and commanding eloquence I never heard; and were the principles and reasoning as sound and conclusive as the language is beautiful and appropriate, I should consider the speech of my learned friend absolutely unanswerable. Mr. Montgomery, however, and the greater number of the gentlemen who have joined him, assume the following principles as the basis of their reasoning, and these, I think, a little close and candid investigation will shew to be unsound. They assume that the declaration of faith made this and last year in the Synod, together with the present overtures, are an infringement of civil and religious liberty: that the right of private judgment includes under it the right of public teaching; that the people of any congregation are the property of the minister who happens to have been ordained amongst them; that to them he has a prescriptive right; that when parents have gone to expense in the education of their children for the ministry of the gospel in connexion with this Synod, it is unjust to deny them admission on the ground of religious opinion; and that simple or honest error is neither criminal nor dangerous. You will find all these assumptions in the speech of my learned friend; and I shall begin to shew how unfounded they are, by simply stating what is the nature of the measures against which my friend has exerted his eloquence. As a church, you call upon your members, in the spirit of candour, to state openly, not an opinion which you dictate, but what is their own opinion respecting a most important fundamental article of religious belief. You do this because a most injurious representation has gone abroad

that many in your body entertain, upon that subject, very erroneous sentiments; and that some of them are base enough to cloak, under obsequious and apparently orthodox expressions, their real but exceptionable opinions. Now, what infringement of civil and religious liberty is there in this? What similarity to the "rack," the "gibbet," the torturing irons, and other instruments of inquisitorial tyranny, dwelt upon with such honest indignation by my learned friend? Did we go to every private individual in the community, and say to him—Sir, you must state to us your religious belief;—and had we the power, in case of finding him heterodox, to punish him by any species of bodily torture or civil deprivation, then would there be some basis for the reasoning of Mr. Montgomery; but to such a measure we have neither the power nor the inclination to resort. We call upon our members to be honest men—to openly state what they privately believe on a subject which we have commissioned them publicly to preach—and is this tyranny or torture? Alas! for the honesty and liberality and candour that feels it to be torture to be brought into the light. Your uniform practice, since you were a Synod, has been to call upon young men to declare before their people, at their ordination, their views of religious belief; and this has never been felt or alleged to be torture. How, then, does it change its character and become inquisitorial cruelty when applied to men who have been for some years ordained? Is not every member still under the care of the church? And does it not possess the right to superintend as well as to appoint its members? You do not interfere with any man's private judgment. He may have and think what he pleases in his private capacity; but when he chooses to offer himself as a public teacher of the people committed to your care by the Almighty Head of his Church, you first ask him what he proposes to teach—and when you afterwards hear that he has fallen from what you think to be the truth, you call upon him to state his views of religious doctrine, lest he should teach God's people error. With respect to the overtures, they are simply a precautionary measure against the recurrence of an evil in future, the existence of which you now lament. When our forefathers settled in this country, they were all of the same views upon the fundamental doctrines of Christianity; and it is manifest, that no man would have proposed or expected to become a mem-



her who did not entertain the same religious opinions. What particular symbol of faith or creed, as it is commonly called, they, in the first instance, used, I do not know; but as you have been told by another gentleman, about the year 1705, they all subscribed the Westminster Confession of Faith—not by compulsion, but as a voluntary act. The original constitution of the Synod of Ulster was undoubtedly orthodox. Every member entered its ministry under the cover of alleged orthodoxy; and I myself remember the first instance, in the case of the late Minister of Ballee, in which a member of their body declared himself an Arian. I well remember, Sir, the amazement and consternation expressed in every countenance at the audacious and novel avowal. Every man looked at his neighbour as if at a loss how to think or act; and when he was sent back on trial to his congregation, in the expectation (which eventually proved well founded) that they would not retain him as their minister, that measure was followed up by a strong protest. Whether Arians continued from that to the present period to increase in numbers or not, it is manifest that Arianism became every day bolder. It seemed to forget that its origin in the body was under the shade, and began to exhibit itself in open day, as though it had not been a fungus growing out of the body, but an original and integral part of it. In these circumstances, the orthodox members, who are the lineal and consistent *descendants* and *successors* of those men by whom the Synod was formed, have deemed it expedient to take some steps to eradicate what they believe to be a disease in the body. For this purpose two medical plans have been proposed. The one is, to use the knife of the surgeon and amputate the diseased part. The other is, to give the body internal medicine, which, without any painful present operation, may finally conduct it to convalescence and health. Of the former kind is the plan of a separation betwixt the Orthodox and Arian members. Of the latter are the overtures. I am not a friend to the plan of a division of the Synod, because I do admit that several of the Arian members entered the body avowedly holding the same opinions which they now avow. I confess that I know that when Mr. Montgomery became a member, he was far from being orthodox. Indeed, I believe that he entertained opinions much more exceptionable than those he has since avowed. I also admit that those

who entered the Synod as Arians, have since conducted themselves with every propriety; and that, of course, it would be a kind of violation of public faith to cast them out or cut them off. I am an enemy to separation also, on the grounds that it would increase Arian influence by enlarging the Antrim Presbytery; by depriving orthodox members of the opportunity of preaching in Arian pulpits, or planting orthodox members in vacancies whose ministers had formerly been Arian; and because that the laity, in orthodox congregations, are divided in opinion about the propriety and expediency of the measure. Whilst the watchman of the church slept in the period that is past, the tares of Arianism were sown, and have grown up with the wheat. I do not, therefore, like to root them up, lest the wheat be plucked up with them; but I would advise every exertion to keep the watchman awake, that no tare may be sowed in future; and this is the object of the overtures. My learned friend has, with fascinating eloquence, dwelt upon the hardships to which young men will be subjected by the overtures; and amongst these he has particularized the differences in opinion which will exist in the Committee of Examination. Amongst the splendid and varied talents which Mr. Montgomery possesses, one of the most shining is a power of anticipating the future, and painting it in such colours as are best calculated to serve his purpose. If a consequence may possibly follow from any principle or measure, my friend will boldly take it for granted, will add to it the imaginary consequence, and so on, till he has conjured up a picture of disasters so appalling, that no wise man would approach it. Of this you have had a specimen. Dr. Wright and Mr. Johnston have differed in opinion. The one he says is an Arminian, the other a Calvinist. And he hence assumes, that every Examination Committee will be composed of Dr. Wright and Mr. Johnston; and that the young men will be tossed between the horns of these two theological systems. They will be swallowed up either in the Scylla of the one, or the Charybdis of the other. I do not charge my learned friend, who is remarkable for candour, with purposed dissingenuousness; but it was certainly unfair to refer to the difference of opinion between Dr. Wright and Mr. Johnston, when he knew that Mr. Johnston publicly stated that Dr. Wright had mistaken him, when he charged him with Arminian views of faith; that Dr. Wright

expressed himself happy to find that he had mistaken Mr. Johnston, and that there remained no difference whatever between them. So that you see, Sir, my learned friend has no foundation for his surmises respecting division in the Committee of Examination; and, of course, this part of his speech falls wholly to the ground, with the exception of its eloquence. Mr. Montgomery, however, argues that there must be division of religious opinions among Christians, because there is variety in the human countenance, and beauty is said to consist in variety. I believe the definition of beauty to which my friend refers, is, that it consists in uniformity amidst variety; and I assert, that whilst there are various shades of difference in the expression and complexion of the countenances which we see around us, there is a striking uniformity in the number and character of the human features, by which the countenance of man is distinguished from all the inferior, and probably from all superior creatures. Now I adopt my learned friend's simile, and I allege that there can be no real religious communion, when, at the same time that there are shades of variety of opinion in minor matters, there is not a uniformity in the just foundation of religion. I do not say that Arians deny the Lord that bought them, because they do not deny what they believe him to be; but I say, that they deny what I believe to be the Lord that bought sinners when they deny the essential Deity of the Son of God. I do not say that they cannot be saved, for it is not my prerogative; but I say, that I cannot see how I could be saved did I hold their views. I will not call them Infidels, but they are unbelievers in what I believe the foundation of all religious truth. My learned friend would represent the difference between Trinitarians and Arians as only like the varieties in the human countenance. I wish I could agree with him in this: but, in my opinion, the difference between them is an important and fundamental difference. They do not, in my mind, worship the same God, trust in the same Saviour, or look for sanctification to the same Holy Spirit. The Evangelist, John i. 18, states, that "no man hath seen God at any time; the only begotten Son, who is in the bosom of the Father, he hath declared him"—whatever the God of the Scriptures is, that is the God worshiped by the Orthodox. Having ascertained by their reason what is God's word, they surrender, upon the sublime subject of the nature

of him whom "no man hath seen at any time," to that word their understandings, and believe that the one God exists—Father, Son, and Holy Ghost. The God of the Arian, on the contrary, is the production of his own reason. He is a "monad," a unit, a phrase which seems to me to imply that Arians have circumscribed the Deity in their minds—that they have separated him on every side from all other things, and are able to comprehend the manner of his existence. The Saviour also of the Arian is different from the Saviour on whom the Orthodox depend. The Arians' Saviour is a superior, *created* intelligence; the Saviour of the Orthodox is, "God over all, blessed for ever." I believe that my Redeemer is every where present; that he is in my going out and coming in, lying down and rising up; that he is acquainted with all my ways, and surrounds me with his eternal arms. I have comfort and confidence in his salvation, because he is a present help, ready to succour me in the hour of temptation. The Arian believes that the Saviour is at the right hand of their "monad." They pray through him, but they will not pray to him; they honour him as the highest of created beings, but they deny him omniscience and omnipresence, and do not consider him worthy to receive divine worship. The same difference exists between the Arian and Trinitarian views respecting the Holy Ghost. In the mind of the Arian he is a subordinate spirit; in that of the orthodox, whosoever "lies unto the Holy Ghost, lies unto God," Acts v. 3. The difference, therefore, between the Arian and orthodox is truly a fundamental difference; it respects the object of worship—the Saviour, through whom worship is offered up, and the Spirit by which we are enabled to worship acceptably. Where men are agreed upon these important points, all other shades or varieties of opinion I consider, with my friend, like the varieties of the human countenance. Christians belong to the same family when they agree on these points, although there may be shades of variety in the complexion of their less important opinions; but where they differ upon these, the difference is like that between the inhabitants of different portions of the globe—it points them out as almost of distinct and different species. In my mind, therefore, there can be no real religious communion between Arians and Trinitarians: they may pray for each other, but they cannot be said to join together in prayer.



Mr. Montgomery thinks it unjust to deprive an Arian minister of the emolument arising from his office, because he has a family. I will put to him a question on this subject. Suppose that, in his capacity of Head Master of the English School in the Institution, he employs a writing master, whom, upon trial, he finds totally incapable of teaching writing; will he continue him in office because he has a wife and children? Or, suppose the man was at one time an elegant writer, but, by some accident, loses all the fingers of his hand, and is rendered incapable of forming a letter—the man and his friends may plead his large family and utter helplessness, if he be turned off, but the parents of the children, and Mr. Montgomery, will speak only of his incapacity; and is the salvation of souls of less value than to teach writing? The Orthodox believe that the salvation of souls is endangered by an Arian ministry; and when the Orthodox discover that it has committed the care of souls to an Arian minister, there is surely no injustice in doing in the church what Mr. Montgomery would do in his school—dismiss what they believe to be the incompetent member. My learned friend charges the overtures with injustice, because they will prevent his and other Arian congregations from obtaining, in case of vacancy, a member of their own religious views; and he alleges, that should they get one from a distance, they would be deprived of the *Regium Donum*. I am again unwilling to charge him with disingenuousness, but certainly he could not be ignorant that the bounty is granted to the Synod of Ulster and Presbytery of Antrim, and that were his, or any other congregation, to withdraw from the Synod, and connect themselves with the Antrim Presbytery, the bounty would flow to them through as direct a channel as when in connexion with the Synod. Government have the one agent of the bounty for both bodies, and the change would never be by them observed. He thinks it wrong that young men should be called upon to express their religious views. (“No, no,” from Mr. Montgomery, “I think they should all let their opinions be known.”) Mr. S.—I am glad to hear it. It shews that even Mr. Montgomery can be farther informed. At Strabane, last year, he opposed the measure of the members of Synod stating publicly and openly their views, with all his might. He fought every inch of ground, and was only overcome by a majority. He was then wise,

superlatively wise; yet now he is wiser; he is the Greek superlative made more than superlative. If it be not wrong to call upon young men to express their religious opinions, it is easy to justify the overtures, if they are intended solely to shew to young men, during the early period of their education, on what principles they will be admitted members of the Synod of Ulster. They will see in these overtures the religious opinion of the Synod; and if theirs be different, they will be prevented from wasting their time, and enabled to direct their attention to some other pursuit. Mr. Montgomery says that religion is a concern between a man and his God. I admit it most fully; but, as I have already stated, there is a difference between private judging and public teaching. The Synod do not propose to interpose between any Arian and his God; to his own master they leave him to stand or fall; but they feel called upon to interpose between him and their people, and prevent him from leading them, as they think, astray. My eloquent friend has made a most extraordinary proposal. He says that he believes what an orthodox minister (suppose Mr. Carlile) preaches to be poison, and that Mr. Carlile believes what he preaches to be poison, and he proposes that they should exchange and circulate each other's poison. I have read of two French hair-dressers who magnanimously challenged each other into the field to decide some quarrel in mortal conflict; but when they met and beheld the instruments of death, each was seized with such a tremor, that the humane seconds, who were Irishmen, said it was impossible that they should perform their parts in person. They therefore kindly agreed to do the work for them, and each proposed to shoot his friend's opponent. Now the chivalry of my eloquent friend is something like the conduct of these Irish seconds. “I think your doctrine poison,” says he, “and you think mine poison; I will therefore make an agreement with you; poison you my people, and I will poison yours.” I must inform my learned friend, however, that the cases are not equal. In the orthodox system is included all that Arians believe to be essential to salvation, and something more; but in the Arian system, what the orthodox consider of the greatest value is wanting. The Arian in the exchange would get all he wished, and could easily lay the overplus aside; but the orthodox would get nothing that he

thought of any value. I would not, therefore, make the exchange proposed. I would give Mr. Montgomery's people what I believe to be wholesome spiritual bread; but I would not circulate among my people what I believe to be poison. (Hear, hear, from Messrs. Porter and Morell.) Mr. S.—Yes, you may call hear, hear, and you may make any use of it you please; but I repeat it, I would not willingly be instrumental in giving what I believe to be poison to any human being, nor do I think that my learned friend could consistently do it. Indeed I have a much better opinion of him than to think he would propose it, did he believe that the doctrines of orthodoxy were spiritual poison. He is too conscientious and benevolent to become a spiritual assassin; and did he believe of orthodox doctrines as the orthodox do of the Arian system, he would be the last man in the world to propose circulating them among his people. In all kinds of food, whether animal or vegetable, there is a portion that is poison. Taken as a whole, it is nutritious; but decompose it, and you will get a part of it totally unfit for the support of animal life. Even the commonest, the peculiar vegetable of our country, the potatoe, if deprived of its farina, becomes useless, if not deleterious. Now, in the judgment of the orthodox, their own system is the entire, the wholesome vegetable, but when deprived of its peculiar doctrines, it becomes like the useless residue; and orthodox ministers could not, therefore, in consequence, feed God's people with what they consider husks in place of the sweeter food of the Word. My learned friend charges the orthodox with claiming to themselves infallibility; but I deny the charge. We only exercise our *right of private judgment*. It appears to us, on full and candid examination, that such is the nature of the Gospel of Christ, and we know of no authority that Arians have to interfere with our right of private judgment. We doom them to neither temporal nor eternal penalties. They may establish congregations where they can, assemble with whom they choose, and teach what they please to those who believe in their doctrines, but we cannot join with them, nor circulate their works. My learned friend says, that in adopting a creed we identify ourselves with the Romish Church. This also I deny. The Romish creed makes additions to the word of God; ours only states what they believe that word to contain. The Romish

creed supersedes the word of God, ours leads us to it; and the Romish creed asserts its infallibility, and curses all who will not believe it; ours says, all human compositions are fallible and imperfect, and is proposed as a guide only to those who think it agreeable to the divine word. My learned friend has laid great weight upon the learned, the noble, and the rich, so many of whom belong to his communion; and he seems to assume that the orthodox cannot be the true faith, because it is generally acceptable to the illiterate and the poor. Here again I differ widely with him. I do not deny that men of learning, intelligence, and wealth, may be rich in faith; but I deny that there is a presumption in their favour. The apostles of our Lord were illiterate and poor. When John the Baptist sent to inquire of our Lord if he were the Christ, he gave, among other signs of his being the Messiah, that the poor had the gospel preached unto them. In 1 Cor. i. 21, we are told, that after the world by wisdom knew not God, it pleased him, by the foolishness of preaching, to save them that believe; and in verse 26, he says, "Ye see your calling, brethren, how that not many wise men, after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought the things that are." Although, therefore, Mr. Montgomery says, he would consult a Locke or a Newton, and although he seems to think that, in their intelligence and learning, there would be a presumption of their having arrived at the truth, I consider it safer to follow the inspired Apostle, and seek truth only from the Spirit of God, believing that the natural man receiveth not the things of the Spirit of God, neither knoweth them, because they are spiritually discerned. It has been argued by some of our opponents, that the doctrine of the Trinity cannot be true, because some dignitaries of the Church and learned men have uttered absurdities in fruitless attempts to explain it. But as well might it be argued that the material world has no existence, because Bishop Berkeley has published many absurdities concerning it. The subject is too high for human thought, and the Scriptures have not attempted to explain it. It is, therefore, useless, if not im-



pious, for us to make the attempt. The last topic in my learned friend's speech which I shall mention, is, that "simple error" (by which, I presume, he means error which is believed to be truth) is no crime. This, it seems, is Mr. Montgomery's opinion; but it is not that of the Apostle Paul. In the 10th chapter of the Epistle to the Romans, he says of the Jews, "For I bear them record, that they have a zeal of God, but not according to knowledge." It is manifest, therefore, that the Jews were, in the judgment of the Apostle, in error. Their zeal was "not according to knowledge." It is also manifest, that it was simple or honest error, for it was "a zeal of God;" and yet it was so far from being harmless, that the Apostle again declares, that "he could wish himself accursed from Christ, (that is, separated from the public ministry of the word,) on their account, if that might be the means of introducing them to the knowledge of Jesus. I trust, therefore, Sir, that you and this house will see that these overtures are liable to none of those objections charged upon them by my eloquent friend, that they are not calculated to abridge our religious, much less our civil liberties. They do not interfere between a man and his God. They leave every man at liberty to choose for himself, to be fully persuaded in his own mind; only they provide, that those who join the communion of the Synod should be persons of the same religion with its present members; that in order to their walking together, all may be agreed. In conclusion, I lament that any unhandsome epithets should have passed from the one to the other side of the house. In this respect I freely acknowledge that the greater portion of blame has been on the orthodox side. We ought to hold the truth, nothing doubting; and be ready to give an answer to any one that asketh a reason of the hope that is in us; but we should do it in meekness and fear. Mr. S. then stated, that there were several topics, chiefly referring to Mr. Montgomery's speech of last year, of which he had taken down notes; but he omitted them on account of the lateness of the hour, and because he knew they would be taken up by some others of his friends.

It was now past three o'clock, and, whilst a number of speakers presented themselves to the house, there were loud and continued cries of "Roll, roll."

Mr. COOKE said, that, as the assembly appeared to have made up their minds on this subject, he would willingly con-

sent to suppress his speech, if other gentlemen would do the same.

There was some confusion for a few minutes, when "roll, roll," was loudly repeated. The roll was then called on the Amendment, in favour of which, as stated in our number for August, there was a majority of 82.

By the Times of September 13th, it appears, that a "tolerably numerous meeting of ministers and laity" belonging to the Synod, was recently held in Belfast for the purpose of determining what course should be pursued in consequence of the adoption of the overtures. After a discussion, in which Rev. Messrs. Montgomery, Porter, Blakeley, Nelson, &c., took part, a Committee was appointed to draw up a Remonstrance to the Synod, subject to the revision and approbation of a general meeting, to be held in Belfast about the middle of October.

## LITERARY NOTICES.

### *Sermons for Family Use.*

A VOLUME of Sermons for Family Use is preparing for publication, intended to aid and recommend the observance of domestic worship and the cultivation of piety in connexion with the intercourses of private life. The volume will consist of unpublished and original discourses, contributed by living ministers, among whom may be named the following: Rev. C. Wellbeloved, York; Rev. W. Turner, Newcastle; Rev. J. Tayler, Nottingham; Rev. J. Kentish, Birmingham; Rev. J. G. Robberds, and Rev. J. J. Tayler, Manchester; Rev. W. J. Fox, London; and Rev. Robert Wallace, Chesterfield. In order that the work may be accessible to the poor as well as to the rich, it will contain as much matter for as small a charge as may be compatible with its good execution and the indemnification of the publisher. It is intended to publish the volume by subscription, and ministers are respectfully requested to receive the names of such members of their respective congregations as may be desirous of procuring it; and to forward them, with as little delay as possible, to the Editor, Rev. J. R. Beard, Manchester.

Mrs. Belzoni is about to publish, by subscription, a series of lithographic copies from the painted sculptures of the Egyptian tomb discovered by her celebrated and unfortunate husband. It will consist of at least 80 plates, and be published in about 12 or 14 numbers, at 25s. each, by Churchill, Leicester Square.

A new Review, to be published quarterly, is said to be forthcoming, edited by the Rev. Blanco White.

Another volume, in quarto, of Lingard's History of England, beginning with the Commonwealth, will be published in November.

In the press and will shortly be published, an Historical Romance, chiefly illustrative of the public events and domestic manners of the Fifteenth Century, entitled, *The Last of the Plantagenets*.

Also, in one volume post octavo, Literary Remains of the late Henry Neele, Esq., consisting of Lectures on English Poetry, Tales, and Miscellaneous Pieces, in Prose and Verse, never before published.

At the close of the present year, in 2 vols. 8vo., *Essays on the Principles of Morality, and on the Private and Political Rights and Obligations of Mankind*. By the late Jonathan Dymond, Author of "*An Inquiry into the Accordancy of War with the Principles of Christianity*," &c.

The work is divided into *three Essays*. In the *first* of these the author has endeavoured to investigate and lay down the *true Principles of Morality*; in which term is included, first, the Ultimate Standard of Right and Wrong; and, secondly, Subordinate Rules for the direction of our conduct in life. In the *second Essay* these principles are applied in determining some of our more prominent personal and relative duties. In the *third*, the writer has attempted to apply sound and pure moral principles to questions of Government, of Legislation, of the Administration of Justice, of Religious Establishments, &c.

Thus the general object of the work is, first, to ascertain and to establish the authority of the true Standard of Right and Wrong, and then to bring various private and political questions to that standard as a test: to offer to the public a work of Moral and Political Philosophy founded primarily on the morality of the Gospel.

It was the belief of the author of these Essays that the treatises on moral philosophy already existing, do not exhibit the principles and enforce the obligations of morality in all their perfection and purity. His desire, therefore, was to supply this deficiency, to exhibit a true and authoritative standard of rectitude, and to estimate, by an appeal to that standard, the moral character of human actions.

The Rev. George Oliver is preparing

for the press a "*History of Initiation*," forming a second volume to his "*Signs and Symbols of Freemasonry*, illustrated in Twelve Lectures."

#### *The Annuals.*

These beautiful volumes have now attained a degree of importance in our literature which we could hardly have anticipated from their origin. In Germany, the public had long been familiar with annual literary anthologies, to which the most celebrated authors of that country were not merely "prevailed upon," but were anxious to contribute. Mr. Ackerman, whose "*Forget Me Not*" has the merit of being the parent of the imitative race in this country, was fortunate in the attempt, as a bookselling speculation, but as nothing farther. The "*Forget Me Not*," however, sold, and other booksellers entered the field. Messrs. Hurst and Robinson came forward with the "*Graces*," and Mr. Lupton Relfe with "*Friendship's Offering*." So far we had made some improvement upon the common pocket-books, which eked out their claim to the price of eighteen-pence or half-a-crown, by the superaddition of a few wretched prints and a few wretched verses. In the following year, a considerable improvement was manifested in all three, particularly in the "*Forget Me Not*," and a verbal alteration appeared in the title of one, which, from the "*Graces*," became the "*Literary Souvenir*." The "*Amulet*" followed, which affected to be a *Christian* miscellany; but the Editor, probably conceiving religion to be inconsistent with gentility or good taste, turned out as very a heathen as any of his predecessors. Last year, the "*Keepsake*," for all its simple title, being ambitious, we presume, of "filling a greater space in the public eye" than its neighbours, appeared in a very imposing manner, both as to size and price. The "*Bi-jou*" and the "*Winter's Wreath*" were next.

This year a new Annual, called the "*Anniversary*," edited by Allan Cunningham, will be added to the list, as a rival to the "*Keepsake*;" and the "*Gem*," formerly the "*Pledge of Friendship*," by Mr. Thomas Hood, will contain the last puns of that facetious gentleman. Any statement that might be made with regard to the merits of the *forthcoming* volumes would be justly regarded either as impudent puffs or malicious slanders. As yet, we can receive our information only through such impartial persons as editors and publishers;



and our readers, therefore, will readily excuse us if we keep to ourselves what we have heard. The editorial department of "Friendship's Offering," published by Smith, Elder, and Co., is this year under the management of Mr. Thomas Pringle: and, if his collaborateurs only write as well as himself, we shall see an elegant volume. The stories about the "Keepsake" and Sir Walter Scott are too well known for repetition. The "Bijou" is edited this year by Mr. Nicholas.

No fewer than four juvenile Annuals are proposing to start. The "Juvenile Keepsake" will have the benefit of the well known taste and industry of Mr. Thomas Roscoe; and the "Christmas Box" will be edited by T. C. Croker. The "Juvenile Forget Me Not," and the "New Year's Gift," are each under the

protection of the fair; Mrs. S. C. Hall being mistress of the former, and Mrs. A. A. Watts, of the latter. In addition to these, there will be a "Musical Souvenir," forming a pocket volume of new vocal and instrumental music.

"Altogether, upwards of 100,000 volumes will be printed, the price of which will be above £70,000. Supposing the cost to the publishers to be £50,000, this is a pretty considerable sum to be put in circulation among authors, printers, &c. Mr. Westley, the bookbinder, is said to have 200 persons at work occupied on them alone; and he has actually stipulated to supply 2500 volumes daily.

The whole of these works, with the exception of the "Gem," by a special agreement of the booksellers, are to be published on the 27th of next month.—*London Weekly Review.*

## CORRESPONDENCE.

The Editor hopes that "A would-be Correspondent," *will* be a Correspondent, notwithstanding the non-insertion of "the Modern Greek's Remonstrance, in reply to Byron's 'Isles of Greece.'" It begins spiritedly:

"Oh think not that the sons of Greece  
Forget the glories of their sires,  
Nor deem that in the Athenian's breast  
No more shall glow a patriot's fires;  
The star of Greece, that long hath set,  
Shall rise again in splendour yet!  
There needs no "blood of Scio's vine"  
To rouse the orphan Greek to arms;  
The blood of Scio's slaughter'd line  
His breast with fiercer passions warms;  
Nor will he stay the avenging hand  
Till he has freed his native land."

And it is well said that

"Missolonghi's name shall be  
As sacred as Thermopylæ."

But *non sic omnes*; seemingly from carelessness.

Communications have been received from A Unitarian Student; J. K. H.; W. Stevens; Vindex; and R. D.

The Letter of William Jennings has been sent to the Committee of the Unitarian Association.

The subject in connexion with which an American newspaper was forwarded to the Editor, must stand over until more complete information is obtained respecting it.

A Correspondent announces that "a meeting will be held shortly (by advertisement) of all persons favourable to the establishment of a contiguous place of worship for Unitarian Christians resident in Southwark, Newington, Walworth, or Kennington," and expresses his hope "that it will be numerously attended, and the zeal of other sects on similar occasions successfully imitated."